THE PACIFIC

A religious and family paper

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Moore & Geo 400 Edwards

The Wanderer.

UPON a mountain height, far from the sea,
I found a shell;
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say?
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day.

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide,
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may,
Sing, O my home! sing, O my home! of thee.

—*Eugene Field.*

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy."

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 14, 1901

The Bible.

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counsellor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.'

—*Morris.*

What the Bible Has Done.

The history of the world is Christocentric. There was a time when the minds of a chosen people looked forward to Bethlehem of Judea, for the coming of a great prince and deliverer. The promised one came, but not as many fondly hoped he would come. He gathered about him, however, a devoted band of followers, and trained them for a mission for which he claimed to have been sent into the world. When he had had them in his training school about three years he gave them finally their marching orders, in the words: "Go ye and disciple all nations."

In obedience to those orders his followers went forth to lay the foundations of a kingdom against which he had inspired them to believe that all the powers of evil should not prevail.

As living witnesses of the life and death of their Master they told the story—the good tidings of great joy—with their own lips at first; but at length the time came when they saw under the influence of the Spirit that the priceless legacy should be left in permanent form; hence, our gospels. These, along with letters to churches and individuals, with other writings preceding them and forming in the minds of the early and later Christians an essential whole, constitute what we of today call the Bible. And what, now, has the Bible done?

Before three hundred years had passed away from the time when the life of him around whom the Book centers had gone out on Calvary, we find the Book shaping to considerable extent the life of the great Roman empire. In the year 325, Christian bishops, to the number of three hundred and eighteen, assembled to pronounce on a disputed point of Christian faith. Constantine was to preside at the council, and the preparations were made by the emperor on a magnificent scale. Public vehicles with relays of horses moving an hundred miles a day transported the bishops and their attendants to the place of meeting; they were maintained while there at the imperial expense and in the same royal way were returned to their homes. Men of almost every age and of the highest rank and experience in life were members of that council. The hollow eye-socket of one and the scorched hand of another, and the maimed bodies of others, told of the persecutions through which the church had been passing. One came from among the hermits in the deserts of the Nile; another from among the fair-haired Goths of the North, and still another from among the barbarian nations on the Bosphorus. But whether they came from the great centers of life and thought, or from fields such as these, all were men the most learned and influential of the men of their time.

In the center of the hall in which they assembled on that memorable July day, 325, there stood a chair on which lay a copy of the four gospels, symbolizing the presence among them of the Christ, to exalt whom was the purpose of their meeting.

At one end of the room there stood a gilded chair which had been placed for the Emperor. Constantine entered the hall in all the splendor of regal magnificence. The bishops stood to receive him; and in kingly stateliness he passed between them, up the long ranks, to the place where the gilded chair of state awaited him. Constantine was at that time the greatest man of all the world. But he regarded the assembled bishops as greater than an earthly king, and so he, in whom centered all the glory of the Caesars knelt reverently before that gospel scroll, and did not take his seat until a sign had been given him to do so by one of the Christian bishops.

The teachings of that Book before which the great Emperor bowed so reverently had begun to revolutionize the world.

Along the great military and commercial highways of that old Roman Empire the Book had gone out during those centuries until it was leavening the whole known world. Every student of history knows how it went later at the hands of the devoted adherents of the Cross until the spirit of the Christ had been planted and had become the dominant influence among every people who have since figured prominently in the world's progress. It found a fruitful soil among the barbarian races, and accomplished among them what it did not accomplish among the Romans as a nation because the latter as a

people were too far advanced in degeneracy to be saved from their decline and fall.

With those German and Keltic peoples, to whom the Book of God went at a most opportune time, rests the progress of the world during the last fifteen hundred years.

The Bible has been the world's great emancipator. It was in the light of its teachings that Martin Luther nailed his theses on the door of the church at Wittenberg, and when called to recant, by a corrupt church, answered, "I cannot and I will not retract. Here I stand, I can do nothing else. God help me!" It was under the influence of Bible teaching that Columbus turned the prows of his ships westward and opened up for settlement the continent which is now the center of the world's activities. It was the Bible that planted the feet of the Pilgrim and Puritan on Plymouth Rock and laid here the foundations of a grand civilization. The Bible made early New England life the great power which it became in the formative period of our history. Side by side on the records of the American Congress during the years of the Revolution there stand an act for an appropriation for the purchase of gunpowder and an order for the importation of twenty thousand copies of the Scriptures.

The idea of the communion of the churches—an idea derived from the Scriptures—suggested the idea and importance of a communion of colonies, and in the Bible accordingly we find the germ from which sprang this union of States.

It was the Bible which broke the shackles finally from the limbs of the Negro bondmen and placed them where, under God, with such leaders as Booker T. Washington, they can work out in America their God-ordained destiny.

But, greater than that emancipation, greater than any and every such emancipation, has been the emancipation of woman. Nowhere outside of lands blessed by the Bible are true honor and high privilege granted to womanhood. That emancipation began centuries ago when the teachings of the Book began to leaven society. It is going on yet today, near and far, and more and more are women, the world over, because of the Book, learning to call Mary the handmaiden of the Lord blessed.

The Bible has entered into all life the world over and has molded whatever is today of any worth whatsoever. It has made literature what it is; it has elevated art, and has shaped every law upon every statute book, which men to day pronounce worthy of perpetuation. We do not wonder that when a prince from the wilds of Africa sent to Queen Victoria some years ago the inquiry, "What is it that has made Britain a nation so great and prosperous?" the Queen sent back in answer a copy of the Bible.

Today, in the great Dark Continent, millions of swarthy men and women are rising into newness of life because David Livingstone, whose life was shaped by the blessed truths of the Bible, carried that life-giving Word into the far recesses of that great unknown land.

Recall the wonderful transformations in the islands of the Pacific during the nineteenth century, and they must be placed to the credit of the Bible. Read the records of the achievements of the century passed, and it will be found that those nations which have exalted most highly the open Bible have stood in the forefront of achievement and progress. Always and everywhere the Bible gives life.

But the Bible has entered, not only into individual life, and national, lifting the world gradually up the ladder of progress, but it has been through the ages preparing men and women for citizenship in heaven. It is the Word which convicts of sin. And it is the Word which gives asurance of a Savior from sin and of a life beyond. Faith has an historical as well as a spiritual witness. Faith does not find its sole authority in the religious consciousness in man, but it rests also on an outward historical revelation.

A fragment of the Bible, containing the opening sentence, "In the beginning God created the heavens and the earth," led Neesima to a belief in him as Creator, and to a recognition of his claims to love and obedience. When later a copy of the New Testament in Chinese had fallen into his hands, and he read in John that "God so loved the world that he gave his only begotten son that whosoever believeth on him shall not perish, but have everlasting life," he felt that in Christ was the Savior that he needed. Out of those fragments of the Bible grew that consecrated life which is today proving so great a blessing to Japan, though Neesima himself has passed from this nether to the upper sphere.

In sure confidence that the Bible can do what no other book can do, men prize it more highly than all others, and cling to it in every danger and emergency. It was the only article besides their weapons and clothing that the soldiers did not cast aside on the battlefield of Santiago, and the soldier who was found dead on one of the battlefields of our civil war with his finger resting on the 23d Psalm was one only of the thousands who found strength, comfort, and consolation in the Book during those years of our sorest trial.

Knowing the Bible as we do, we do not wonder that when Sir Walter Scott, in his dying hours, said to a friend, "Reach me the Book," and the friend asked, "What book?" the dying man replied, "There is but one book, and that is the Bible."

Toward the end of his life the accomplished poet and philosopher, Coleridge, who was familiar with all literature, withdrew from his usual studies and readings, and took with him in his travels only a copy of the New Testament, saying, "I have only one Book, and that is the best."

Long time has this Book been put in the hands of the children fresh from the cradle. Long time have its words been read over the open tomb where loved ones have been laid to rest. It met the yearnings and the needs of the generations of the past, and in that meeting of needs has shown that it can continue to meet them while need shall last.

St. Patrick's Day.

St. Patrick is as certain to have his day as the 17th of March is to roll around each year. While Irishmen live upon the earth Ireland's patron saint will be remembered by them and his name and fame exalted. St. Patrick did not do all that his devoted admirers ascribe to him, but he did found in Ireland the Christian Church and pave the way for that which can be accomplished only in and through a Christian civilization. He did not reach the shores of Ireland by floating on an altar stone; nor did he, by the sign of the cross, as he approached those shores, drive away a legion of devils gathered to dispute his landing. It was, however, by the Cross that he triumphed. Patrick had the gospel; he knew of those words of Christ, "And if I be lifted up from the earth, will draw all men unto me." He knew that the entrance of God's word gave light. He knew this as a truth not simply because the Psalmist had uttered it, but because he had seen it verified in the lives of both individuals and peoples. He knew it from his own experience. It had brought light and peace to him. Accordingly he held up the Cross of Christ and with it conquered. Not literally, but figuratively, did St. Patrick scatter the demons and drive the serpents and noxious insects from the land. Before he died, on the 17th of March, 493, he had established three hundred and sixty-five churches, had baptized twelve thousand persons, had ordained four hundred and fifty bishops and a large number of priests, and had so evangelized the country as to make it possible soon for Ireland to be called "the island of the saints."

It was through the labors of Patrick and his successors that Ireland was dotted with monasteries, and these were the places where learning and piety were preserved and given again to lands in which they had been checked by the spreading barbarism.

Out from one of those Irish monasteries went Columban at a later day, a man of unsurpassed devotion to Christ, to lay the foundations of the Church in Scotland. For thirty-four years his light shone out from the little island of Iona on many a darkened land, and then one day he said to his faithful helpers, "This night at midnight I shall go the way of my fathers." He had long been engaged in the work of transcribing the Psalter, and after this remark he went to his cell and resumed that work. When he had written the words of the thirty-third Psalm, "They who seek the Lord shall want nothing that is good," he stopped and said, "Here I must end." At the time for evening prayers he went with his brethren to the chapel; after that he lay down on his hard couch, and when he had given to his servant his last message for his brethren, in effect that they should love one another sincerely and be at peace, he lay silent till the bell struck for midnight prayers, when he arose and went in advance of the others hastily to the chapel. When the brethren arrived a moment later they found him kneeling at the altar in a dying condition.

If Patrick had done nothing more than establish a monastery which trained a man of such consecration as Columban he would merit a high place in the estimation of the Christian world. Largely the keeping of St. Patrick's day will be by Catholics. But St. Patrick belongs to the Christian world. The church founded by him was independent of Rome. Only tradition tells of an ordination at Rome by Pope Sixtus III. In his writings there is no mention of the Pope or auricular confession, transubstantiation, worship of the Virgin or purgatory, while salvation by faith and other related doctrines are plainly taught.

Notes.

The London Christian suggests that there be in England, as in America, an annual Thanksgiving day.

The Pacific has pleasure in giving this week the first of a series of articles on "Prayer," by Prof. F. H. Foster of Pacific Theological Seminary.

Church steeples point heavenward, but the lives of many church-goers and professing Christians point earthward.

A popular Pacific Coast preacher says that whenever he gives a series of Sunday evening sermons the attendance increases.

The Rev. C. M. Sheldon says that the Bible verse that comes to his mind more frequently than any other is John xxi: 22—"What is that to thee? Follow thou me."

The Watchman believes that the financial resources of the churches for distinctively church work are not commensurate with the large increase in the wealth of Christian people.

George C. Stebbins, the gospel hymn writer, gives as his favorite Bible verse: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow or crying, neither shall there be any more pain; for the former things have passed away."

The first Christian Endeavor Society outside of America was founded in China. That one society, organized in 1885, has expanded into 50 or more. Dr. Clark says that the most inspiring convention he ever attended was held last year in Foochow, where about fifteen hundred long-queued, slant-eyed, yellow-skinned Celestials assembled with the same interest that Christian Endeavorers assemble here.

Dr. Willey gave some interesting reminiscences at the Monday meeting of the Ministers' Meeting of San Francisco and vicinity. There was among other things tribute to the Rev. Dr. Benton and the Rev. Walter Colton, who was Alcalde at Monterey after California came into the possession of the United States. Monday was Dr. Willey's 80th birthday. Friends remembered it in a pleasant way at his home. At the meeting of the San Francisco Association the Rev. Dr. Adams made mention of this anniversary, and he was made the bearer of an expression of regard on the part of the Association and of thankfulness for what Dr. Willey had been to California. At that time Dr. Adams said that it was a constant inspiration to him in the pulpit to have Drs. Willey and Warren in the front pew of his church every Sunday.

It is difficult to find pastorates more desirable than those of the First Presbyterian and the First Congregational churches of Oakland. We regarded it as the taking of quite a risk when the Rev. Dr. R. F. Coyle re-

signed from the pastorate of the first named church and accepted a call from the First Presbyterian church of Denver. If press dispatches are to be relied on, Dr. Coyle has not been at all happy in Denver. The church work has not gone on to suit him. In his estimation it has not gone at all. A debt has bothered, somewhat, the spiritual condition has been low, the evening congregations have been such as to dishearten a man who preached to such congregations as Dr. Coyle had always in Oakland, and out of it has come his resignation, with the probable acceptance of a call from the First Presbyterian church of Los Angeles.

The last sentence of the editorial on "What the Bible has Done" should read: "It met the yearnings and the needs of the generations of the past, it is meeting them today, and in that meeting of needs is showing that it can continue to meet them while need shall last." This brings in the power and value of the Bible in the present. It is a fact that the Bible was never more sought after and prized than it is today. Large department stores in the East testify that Bible sales are much larger than those of any other book. Nothing has been found to take the place of the Bible. It is winning a larger place every day in the hearts of men and women everywhere. Criticism has not harmed it, and cannot harm it. As Christ is the universal man, so is the Bible the universal book. It is destined to transform the world. Gradually are all nations coming to see that the Book is unique, and that it contains that which far transcends all other sacred writings.

The call given to Rev. W. W. Scudder of Alameda to the Superintendency of Home Missions in Washington, which was declined a few months ago, has been renewed and accepted. Mr. Scudder has presented his resignation as pastor of the First church at Alameda, asking that it take effect the last of April. California loses thus a fine Christian worker, Washington gains one. We believe that Mr. Scudder is well adapted for the work to which he has been called, and congratulations are extended to our brethren in the Evergreen State. The Californian who said a year or two ago that he would get out with his shotgun after any church or churches making an attempt to get Mr. Scudder away from California has concluded to let his weapon rest in seclusion. The pastor of the First church of Alameda for sixteen years, the staunch supporter and helper in every good work in our fellowship, will be missed hereabouts; but in the belief that he can do a splendid work in Washington, and help greatly to build up and bind together our Coast Congregationalism, we bid him Godspeed in the work to which he has been called.

Major Whittle, for many years prominent in evangelistic work, died a few days ago at East Northfield, Massachusetts. He was the author of several popular gospel hymns, among them, "There Shall be Showers of Blessing," and "I Know Whom I Have Believed." He wrote often under the *nom de plume*, "El Nathan." Major Whittle was about sixty years old at the time of his death. He received the title of major in the civil war. He was at one time a member of the Elgin Watch Company, from which he withdrew to enter evangelistic work. While we write this note there comes to our table from the F. H. Revell Company, of Chicago, a book of poems entitled, "Jonathan and Other Poems." In this book it is stated that Mr. Whittle wrote his first poem, "Christ Is All," for P. P. Bliss in 1875, but that before it had been set to music Mr. and Mrs. Bliss met death in the Ashtabula railroad disaster. This hymn was found in their trunk and music was written for it by James McGranahan. In a letter to his daughter-in-law, Mrs. May Whittle Moody, Mr. D. L. Moody said, a short time before his death, writing concerning a collection of hymns: "You will find in this collection of hymns many written by your own dear father, who I think has written some of the best hymns of this century; and may they cheer you as they have many others, is the wish of D. L. Moody."

The Rev. Dr. H. Reid, widely known in evangelistic work on the Coast for several years, is in receipt of a letter from President George of the Canadian Congregational College, Montreal, which reads in part as follows: "Since my visit to Victoria, I have been talking up the plan of a missionary evangelist for B. C., whose special duties will be to go to a new place, preach the gospel and organize a church. Then, as soon as a permanent missionary can be secured for the field, go on to the next needy place or opening, commence work and organize. In short, his work shall be that of the New Testament evangelist. Of course, he may be compelled to stay in one place a year or more, while he will be at liberty to settle at any time. From my visit and from information received, I believe you have the gifts and graces for this kind of work." There follows an urgent call to Mr. Reid to enter upon that work, a fair proportion of the salary being promised by the Canadian Missionary Society. A few weeks ago Mr. Reid accepted a call from the Congregational church of Port Angeles, Washington, for six month's work with that church, thus giving it time to secure a permanent pastor. There is no doubt that he will enter upon the new work in British Columbia as soon as the Port Angeles church can, in justice to itself, release him from that engagement. This movement for the inauguration of Congregational work throughout British Columbia is one to be commended. Mr. Reid is well qualified for the undertaking, and good results may be confidently expected.

The Los Angeles Times of recent date presents pictures of the Rev. Dr. Warren F. Day and his son, Rev. William Horace Day, pastor and associate pastor of the First Congregational church of Los Angeles. The Times says: "They divide the labors of a great church of about 1,000 members, and their work is never done. In many respects father and son are alike—tall, commanding, genial, approachable, energetic, hard-working, broadly educated, tender-hearted. But they are different. Dr. Day—a large, heavy-set man, past sixty years of age—is possessed of a deep rich voice of tremendous volume. He talks slowly and with much emphasis, and occasionally rises to an impassioned delivery that is both thrilling and effective. Logic, clean and clear-cut, is a strong point in the many qualifications for preachers that both these men possess. The son—a tall, willowy man, three years or more past thirty—has a good presence and pleasing voice, the latter, however, being a trifle high-pitched in the fervor of animation. He speaks rapidly and plunges at once into a sustained delivery that seldom, if ever, allows him to drop into the conversational after his first few introductory sentences. Neither of the men uses many gestures. The father never preaches from manuscript or notes; the son sometimes does. Their chief unlikenesses are doubtless due to experience. The father has been preaching for thirty-six years; the son for six. Although mightily assisted by his son, not the least of Dr. Day's assistance in his arduous duties comes, as it always has done, from his wife, Rachel Deith Day, whom their devoted people now call 'the third pastor the the First church.'"

The Bystander.

Five Great Skeptical Dramas of History.

The Bystander has been reading a book with the title given above and has found it suggestive and strong. The author is the late John Owen. The dramas are "Prometheus Bound," by Aeschylus, "Job," "Hamlet," "Faust," and "El Magico Prodigioso-Calderous," dramatic description of the "wonder-working magician." These dramas are separated by time, conditions and degrees of culture, but they demonstrate the unity of the human mind. They prove that the problems of one age are the problems of all ages. They disclose the same inherent justice and conscience and arrive at practically the same conclusions.

Prometheus opposes the Olympian deities, Job antagonizes the Hebrew Jahve, Faust and the wonder-working magician and the laws ruling the modern world, while Hamlet wrestles with the compulsory laws of the universe and hesitates between an act of revenge and a principle of justice.

The Book of Job in such a setting loses nothing in the estimate of the reverent student. Sometimes other great pictures assist in the understanding and interpretation of a masterpiece. It is certainly worth the trouble to compare Prometheus with Job and both with Faust.

The author of this book might have consistently added another drama—that of Gethsemane and Calvary, for it is here where a true theodicy is found. It is in Christ we find a true philosophy of suffering.

"The heroes of human thought and action resemble each other in this; they stand firm in the conviction of a mysterious superior justice that rules the universe, they are persuaded of the truth as being both infinite and eternal, that with all his difficulties, man finds in reason and conscience the weapons best adapted for establishing his rightful claims and position in a universe of which reason and conscience constitute the supreme law and rule."

Mark Twain and His Serious Blunder.

Mark Twain is a very good sort of a fellow. He dislikes shams and sinners, and of late has developed a dislike to some saints. It is a good thing for the shoe-maker to stick to his last. It is better to make people laugh than to provoke them to righteous wrath. A man may be humorous and say many foolish things, but when he announces that he is not joking and ventures to talk sense, we have a right to take him at his word. Mark Twain doesn't like missionaries. The missionary has been made the scape-goat of the Chinese trouble. Men who never give a cent to foreign missions and who never fired a gun, sit on the fence of civilization and lay the blame of the Boxer uprising to the missionaries. A writer like Annie Laurie, a woman of the world, who knows absolutely nothing about the training or character of missionaries, proceeds to ridicule them and make fun of their mental attainments. Yellow journals have not a monopoly of brains. The women who go into journalism with the same spirit that a diver goes into the water, that, peradventure, he might find a pearl if he doesn't strike a mud-bank, are not to be compared with the missionary women with a purpose. It is time that we stand up for the dignity and moral purpose of the missionary as a real force in the civilization of the world.

Mistakes have been made, and in the chain of missions there have been weak links, missionaries have not painted pictures nor written poems, nor prepared illustrated articles for sensational papers, nor cracked jokes, nor invented sewing machines, nor made money. Certainly, no missionary in China has ever made the blunder Mark Twain made in swallowing a bait appearing in the New York Sun, reflecting upon the good sense and Christian character of one of our missionaries in China. The humorist swallowed bait, hook, line and rod. The only thing left was the missionary himself, who quietly announces that the whole thing is false. Mark Twain rushed into print—into the North American Review—and wrote a funny article on this missionary in particular and all missionaries in general, and laid about all the bloody wars, insurrections and political mistakes of the last century at their feet.

The dispatch appearing in the New York Sun announced that Mr. Ament was collecting indemnities from the Chinese, thirteen times greater than the actual losses sustained by the uprising, and that this money was used for the propagation of the gospel. Mr. Ament declares it untrue, and the Sun acknowledges the misrepresentation. Mark Twain owes the Christian world an apology. He might write a sermon on "The Credulity of a Humorist; or, The Evils of Rushing into Print," with illustrations from the life of Davy Crockett, who made the immortal remark, "Be sure you are right, then go ahead."

The Wrong Use of Good Hymns.

Everything has its place, especially a hymn. When out of place it is not only ridiculous, but illogical. Truth gains much by fitness. Even the greatest men and the truths are dependent upon propriety. The selection of hymns is a matter of great importance, as the sentiment is supposed, in some measure, to interpret the occasion. The Bystander remembers, once upon a time, that he attempted to organize a Men's League, and one of the unconscious prophets of the evening announced as the opening hymn, "God be with us till we meet again." The hymn stopped after the first stanza.

My readers have heard of the good pastor who walked at the head of a Sunday-school procession while the choir sang, "See the mighty hosts advancing, Satan leading on." But this man's feeling could not be compared to another's embarrassment—an experience which came under the Bystander's notice. This young pastor had just returned to the church with a bride, and the choir sang, "Behold, the Bridegroom cometh!" A Roman Catholic paper relates that a convent school, when visited, was found to be filled with sweet little girls of ages ranging from six to sixteen. They sang, "Of our passions we are weary—weary of the yoke of sin." A convist prison chapel was visited where a congregation of forgers, burglars, wife-beaters, etc., was assembled. They sang:

> "Dear angel ever at my side
> How loving thou must be
> To leave thy home in heaven to guide
> A little child like me."

Orators and Oratory.

The Bystander has enjoyed looking over a collection of the world's best orations, edited by Judge David Brewer. It is a comprehensive work, showing the development of the art of eloquence from the earliest to the latest times. The selections are in some instances disappointing, which is to say other utterances might have given a better estimate of the orator's worth. For example, Dr. Gunsaulus is given a fragment of a rather ordinary sermon, and Wendell Phillips a selection from an address not supposed to be his best. Men like Clay, Calhoun, and Webster are given a great amount of space. "Ultimate America," by Joseph Cook, is given almost entire, and Dr. Talmage's gifts are illustrated by a sermon on the return of Admiral Dewey. The great orators of ancient Rome and modern England and

France are in this gallery of eloquence. And what a collection it is! One reads through it as he walks through a dense but majestic forest, listening to the music of the trees, charmed by the distant bird notes, or shocked by the deep thunder of the storm. Every string in the heart's harp is touched and the music covers the range of melodious expression. One is certainly proud of American orations in any comparison with the orations of any other country. Confessedly, it would be difficult in all the history of speech to match the splendor or equal the noble, passionate diction of Henry Ward Beecher's Fort Sumter speech. Where in the history of pulpit eloquence can you find a parallel to Horace Bushnell's sermons and has the House of Commons ever equalled the beautiful and expressive simplicity of Thomas B. Reed's address on "The Immortality of Good Deeds"?

It is interesting to find specimens of a high order of pulpit oratory in the sermons of Spurgeon and Moody.

The Bystander may be mistaken, but he is of the opinion that oratory has been neglected in the training schools, especially of the ministry, during the past decade. We have bred a race of talkers—interesting, helpful talkers, rather than artists in expression. It is not difficult to name a dozen prominent and learned men who lack the one element of popular expression. They are slovenly in style and clumsy in thought and audiences simply tolerate them. They haven't the slightest knowledge of the rules which help a man to make himself understood.

The grand days of oratory have not passed away—no; the man in the pulpit who has something to say and knows how to say it will have a hearing, and the statesman in Congress will be listened to by the whole country if he expresses himself according to the laws of true oratory. The fine arts never die, and one of these is "a good man speaking well."

Prayer.

By Frank Hugh Foster.

I. What Prayer Is.

There are in every church mature Christians whose experience of Christian truth is profound, and whom I should not think of attempting to instruct in the matter of prayer. Rather, I should be glad to sit at their feet, as I have at the feet of many, and learn more of the power of prayer as I heard their narrative of divine disclosures and blessing in connection with it.

But there are also in every church Christians less mature, whose experiences have not been so profound, and who feel that they need to know very much more about the living power of vital religion. In respect to prayer, they sometimes feel as if they had little or no real communion with God, no assurance of divine hearing and answer, no confidence in it as an instrument of the Christian warfare, no knowledge of it as an atmosphere in which the Christian life moves. To such I address myself in these papers. I shall begin with the most elementary things pertaining to the subject; and here I hope I shall occupy a position upon which they can fully take their stand with me. But I shall try, ere I close, to lead them somewhat further and higher, and shall trust that with the blessing of God they may come into a real experience of the power and blessedness of prayer, and begin at this point a fuller, more confident and richer Christian life. I pray for them that they may at last—and not long hence—come to the point when they can say of the great Christian verities, *I know*.

What is prayer? It is a transaction in which both God and man have a part. On man's side it is any going-forth of the soul towards God, any desire or request addressed to him, any aspiration towards him, any communication of thought or feeling by voluntary act, however slight or brief, by the soul to him. It is not limited to places, such as church or home, or to times, as the Sabbath or the hour of daily secret prayer, or to words, whether forms prescribed by custom and found convenient, or articulate words, or words imagined. It may be dumb, amid the push of business on the street, momentary as the flash of quivering lightning.

But one thing is needed, that it should be a real seeking of God on the part of a needy soul conscious of its need. Then will follow the divine part, the real answer, the giving of the best thing God's wisdom and love can provide for the need—sense of divine companionship, forgiveness of sins, good gifts for body or soul, help in temptation, healing in sickness, success in efforts, favor and assistance from men—or discipline, denial and consequent spiritual growth. Its form is various, infinitely so, as human wants and divine supply are various; but in essence it is one thing, a real transaction between God and man, the approach by man to God on the one side, and God's answer on the other. No answer without approach—no approach without an answer. Montgomery well expressed the simplicity of prayer, though he did not embrace either in this stanza or the following the full scope of prayer, when he wrote the hymn beginning—

> "Prayer is the soul's sincere desire,
> Unuttered or expressed;
> The motion of a hidden fire,
> That trembles in the breast."

II. The Possibility of Prayer.

In some cases defeat in Christian experience as to prayer has its origin in intellectual difficulties. There can be no rest in prayer and no confident exercise of its privileges so long as the soul is harassed by the doubt whether prayer does or can effect anything. The removal of intellectual difficulties is therefore the first step in the habilitation of prayer in the experience of any Christian, and the question as to the possibility of prayer the first question to be discussed.

Now, this is a deep-going question, for it involves the further question of the existence of God. If one does not believe in the existence of a personal and benevolent God, nothing can be done for him in the way of clearing up the subject of prayer. We cannot discuss this question now, for we shall have to assume something somewhere, if there is to be any end or result of our discussions; and we may the more readily presuppose this fundamental truth, since few of the difficulties actually felt in our churches, and we may say none of those felt by Christians—to whom the present papers are addressed—arise from this further difficulty. It is not the question whether there is a God to answer prayer, but whether it is a part of his plan to answer it, that most concerns Christians today. They believe that in his infinite wisdom and greatness every aspiration of any heart, or of all human hearts in the unnumbered multitudes of the world, is known unto God. They only question whether he interferes in the course of actual events; whether he has not established general laws by which nature and history are controlled; and whether all things will not continue to go on as they have done, and otherwise would do, after any prayer as before. The rain falls because of currents which seize the masses of hot air filled with moisture and bear them into colder localities where they precipitate their invisible vapor as water. The currents are caused by natural forces of heat, ex-

pansion, atmospheric pressure, etc., and these in their turn are set in motion by antecedent forces, in an interminable series. Will God now interrupt all this because an Elijah prays? Will currents take new directions, and the operations of heat and cold be disjointed, and drought for three years over an entire land be produced, and then all this instantaneously changed, because one mortal cries to God?

There is an impression in the modern world that these questions are to be answered, No! It is a very deep-seated impression, and one powerfully supported by the prevalent and often exclusive study of natural science by learned men; but it is a mere impression after all, and however powerfully it may affect any Christian heart, it is to be recognized as something very different from an established principle. This watch lying on my desk will, if left absolutely alone by human agencies, rest here till decay shall have destroyed desk and house, and it shall have fallen by gravitation and been buried in the rubbish of the ruined edifice. That is natural law. But I am a person and shall prevent all that when I put the watch, as I shall presently, into my pocket and carry it away, I am, although only a man, and a very feeble personality, superior in a certain sense to the laws of nature, and so is the infinite God. The laws of nature are of God's making. He has not fallen a victim to his own contrivances! He can use them to effect his ends. And if any Christian cries for help, he can, if he will, so govern them, so adjust their workings, as to bring out, through them and by them, just that combination of results which constitutes an answer of the cry. This is necessarily involved in his own personality. If he cannot do it, then he is essentially inferior to his creatures, for in a sense they can do what is the same thing.

But will he? That is the real question. Does not nature show that we are in the midst of a system of laws that ever grinds on, developing grand results, no doubt, but doing it without evident care for the individual? Isn't the "survival of the fittest" but another side of a a great destruction of the unfit, in the awful "struggle for existence"?

This is an objection derived from the theory of evolution, and from its application to the animal, the impersonal and unintelligible world. Evolution has been too much confined in the popular thinking to that realm. There is an evolution in the personal world. Among the first principles of evolution is this, that fact and its environment are always naturally adapted to each other. The prime fact about the human world is that it is a society of persons; and hence it will follow that the environment of society will be suited to personality. Or, in other words, God will not deal with persons, intelligent, possesing moral natures, capable of understanding and loving, and serving him as with horses and dogs and other non-moral brutes, but will recognize their immeasurable worth, and deal with them accordingly. And hence, above all, he will make his own personality evident to them. He does this in the world of nature by the evidences of plan running through it, and now again fully recognized by all evolutionistic thinkers who are at all abreast of current discussions. And we may expect he will do it in his dealings with the persons whom he has made, treating them as persons and maintaining personal relations with them. Else here the "environment" of men, of which God is the greatest and by far the most important part, would be sadly out of harmony with the being environed.

The full answer to this question, Will God answer prayer? can only be gained when we have considered the question whether he has. I am aware that my answer hitherto is brief, too brief for greatest clearness. But I have touched, as I think, the center of the prevailing difficulty of the present day, and may leave it to my reader to follow out and develop the argument indicated. Difficulties of a smaller kind may be disregarded, as, for example, when it is said that the foreknowledge of God destroys anything like true answer of prayer. If God has forever foreknown my prayer, and provided from all eternity for its answer, how can it be a real transaction, a present prayer, bringing a present answer? But foreknowledge has nothing to do with it. If God foreknew my prayer yesterday, and determined to answer it today, this fact does not destroy the reality of the answer. And if that foreknowledge was infinite ages ago, it no more destroys the reality of my present desire, of which I am conscious, nor that of God's doing now what he then determined to do.

The real question is, Does a man need prayer. In this world of sense, feeble as I am, ignorant and short-sighted, do I need the opportunity of calling for wisdom and help on an Almighty Friend? Is the instinct of prayer, which is indubitably found in men, of any significance? The answer of such a question to any one who has had experience in life is not doubtful. We need divine help, and we need prayer as an avenue of access to that help. If God is good, if there is any truth in the revelation of his goodness made in Jesus Christ, if our whole Christianity is anything more than a huge mistake, then God will and does answer prayer. He does because he can, and he can because he is an infinite person.

Memorial Meetings in Matsuyama.

Sidney L. Gulick.

The New Century has brought new activity to the work here. The week of prayer was observed with perhaps more than the usual earnestness. The three churches held a union meeting the closing night, which proved to be of unusual power.

As an experiment, the Ekishakwai (Workers' Meeting) was held this year in the middle of January (15-20). All the Kumiai (Congregational) workers in Shikiku save one were present. Each came with a subject for discussion and exposition to which preparation he had devoted several months of more or less faithful study. For the delivery of these lectures each speaker was allowed two and a half hours. The meetings were held in the church this year for the first time, and invitations to attend were extended to Christians and seekers, quite a number of whom responded. The main subjects treated were: "The Early History of the Jews," "The Life, Times and Writings of Jeremiah," "How We Got Our Bible," "The Theology of John," "The Life of Wickliffe," "The Significance of the Cross of Christ," "An Outline of the History of Oriental Ethical Thought." On the whole these addresses were very successful and showed much faithful work and a keen appreciation of Christian truth in many lines.

At the request of the workers at their last meeting, the writer occupied each of the four evenings with a course of lectures on the subject of "Social Science." In addition to the Christians and workers, large numbers of the public school teachers and the older pupils of the Normal and Middle Schools attended, the audience increasing from 150 the first night to over 300 the last night, crowding our church to its limits. The attendance of the President of the Middle School on three nights was a noticeable fact; many of the older teachers were also present every night. The addresses occupied from one and a half to two hours each and were listened

to with perfect attention. It was an inspiring occasion and audience, and it gave me an opportunity which I did not fail to use in presenting some of the more fundamental Christian truths.

As soon as the Ekishakwai was over a number of English and Bible classes were started that promise well for the future. One is a Bible class twice a week of ten Normal school boys. They are allowed two hours three afternoons each week for recreation outside of the school grounds. They have chosen to give two afternoons to Bible study. The Students' Y. M. C. A. has recently been formed here in Matsuyama. They come to my house each Saturday evening for an hour of English, followed by an hour of Bible study. But my most interesting Bible class is held on Sunday afternoons. I begin with an English sermon of twenty or thirty minutes in length, which I reproduce as nearly as possible in Japanese, occupying the remainder of the first hour; I then have, for those who wish to study Christianity more carefully a Bible class lasting for an hour. The audience for the sermons has varied from forty to sixty, half of these remaining to the Bible study. These Sunday afternoon meetings are of course in an experimental stage. It is a problem how long I can maintain the interest and thus the attendance.

During the first week of February the Rev. S. S. Snyder, the renowned Bible seller, arrived with a large box of Bibles and portions. He began at once his work on the miniature trains of the Matsuyama railroad system. Considering the diminutive size of the cars and the exclusively local nature of the travel, he feels that he has done as well in proportion as on the large trains of loaded cars running between Kobe and Osaka. Taking advantage of his presence, the workers of this city have just held a two days' theatre preaching service, on the single subject of the Bible. Seventeen addresses were delivered, ranging from ten to twenty minutes in length, the time of each being carefully decided in advance, the speaker being cut short by the leader in case of transgression. The main topics treated were: "The Most Popular Book in the World," "The Most Popular Book in Japan," "Opinions of Illustrious Men on the Value of the Bible," "The Bible and Other Sacred Books," "The History of the Bible," "The Bible and Confucianism," "The Bible as Literature," "The Bible and Civilization," "Bible Societies and Bible Distribution," "Some Principles of Bible Interpretation." Four passages were selected for expository sermons of fifteen minutes each. Music helped to give variety. On the two days of the theatre preaching, Mr. Snyder sold Bibles from house to house, thus advertising the meetings. The attendance the first night was between 500 and 600; but the weather became bitterly cold, the coldest and most stormy since we came to Japan, so that we considered the audience of the second night excellent, although less than 300 turned out. I might mention that just before we began our expository address, seven or eight minutes were spent in offering the Bible for sale in all parts of the house and some eighty portions were sold.

One more memorable meeting merits mention in closing. The Kainan Shimhun, one of the two daily papers of Matsuyama, celebrated its seven thousandth issue on February 8th and 9th, by inviting over six hundred guests in two groups to a great feast and theatrical performance, lasting from one to seven p. m. It seems that although there are now twelve thousand papers and magazines in Japan, only seven are older than this paper. It has for many years, moreover, maintained a friendly tone toward the foreigners and their work in this city. We were accordingly glad to accept its invitation to share in its celebrations. The exhibitions of the the No dance seemed to me particularly fine. The expense of the celebration must have been very heavy for each guest was presented with a gift and a box of food to take home in addition to that which was served. The geisha (dancing and waiting girls) were out in force.

But the most significant event to my mind was the request that the writer should give the chief address of the second day. The Governor of the Prefecture read a sort of congratulatory address, taking hardly five minutes. I was introduced immediately after him as our "American missionary," and spoke for twenty minutes (the time having been specified) on "The Ideal Newspaper." The publicity of the respect accorded the three foreign missionaries in Matsuyama, who were seated among the most honored guests of the occasion, is a significant sign of the change of mind which in recent years has come over Japan's attitude toward the foreigner and especially toward Christianity.

An Observation.

Rev. Charles D. Milliken.

One whose labor is to observe life is reminded wherever he goes of the sameness of its conditions. In a community unfamiliar are new homes, faces and names, but much is familiar, for one recognizes human nature and experience everywhere alike. This may be depended upon with greater certainty than insurance companies depend upon an average of fires and deaths in a decade. But, as plant life in any section would disappear if the mean temperature fell five degrees for a few consecutive years, so even human life would change in any community whose conditions and experience radically changed for any number of months.

In one place I knew intimately a man in whose life came a great sorrow, the sharpness of which does not yet seem to dull in the passing of time. Afterward casting my lot in a distant place among strangers, chance entrance to a home found another man who for months had been bitterly weeping and would not be comforted, for Rachel was not. Across the avenue was a household where children joyfully romped and father and mother were glad in prosperity and a mutual affection, and there I seemed as transported to a well-known home far away in a well-loved place.

The cold philosopher seeing facts would make them an end instead of a means refining for a higher end, and with a mind illumined by the radiant Hope weaves his dogma Fatalism—an Offense; for multitudes unhappy read and become lost in the mists. "It is impossible but that offenses come, but woe unto him through whom they come. It were better for him that a mill-stone were hanged about his neck and he cast into the sea, than that he should offend one of these."

How happy is the Christian with his inward witness, the experimental evidence that sees and knows that it sees its star.

Around may be twilight, even darkness abounding, and in this darkness, as in catacombs, souls will grope, losing the way till they come to believe that there is no way. The Christian walks through the dark as one through a wood at night seeing a light in a window. His star throws a gleam straight through the dark into his soul; it is the light in heaven's window, and if Rachel has gone it shines brighter, bringing heaven nearer and making it more real.

The Ram's Horn says that there is more pain in practicing brotherhood than in preaching about it.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. C. B. Bradley.
2639 Durant avenue, Berkeley.
Home Secretary.....Mrs. N. J. Wilcox.
576 East Fourteenth street, Oakland.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....Miss Grace Goodhue.
1722 Geary street, San Francisco.

The Quarterly Meeting.

The quarterly meeting of the Woman's Board of the Pacific was held at Plymouth church, San Francisco, on Wednesday, March 6th, the President, Mrs. A. P. Peck, in the chair. The opening hymn, "There Comes to My Heart One Sweet Strain," giving the idea that "sweet peace is the gift of God's love," was followed by prayer by Mrs. Peck and a Scripture lesson from the first of Philippians. Mrs. Fisher then led in prayer, which concluded the short devotional exercises. Mrs. Peck announced the presence in the room of Miss Fay, a former President of the Board, but now connected with the Board in Boston, and asked her to take a seat on the platform, at the same time requesting the audience to receive her standing. The report of the Recording Secretary was read by Mrs. Bufford and accepted.

The Treasurer, Mrs. S. M. Dodge, reported the amount of contributions for the months of December, January and February to be $769; disbursements, $109.70; amount on hand, $1,021.35. Of the two thousand dollars for the Century Fund, which were asked of us, about $1,300 have been raised, leaving $700 still lacking. An appeal was made for the rest of the amount.

Dr. Atwood, the sole survivor of the Shansi Mission, gave an interesting address. He said that this is a commercial age and raised the question as to whether missions pay in view of the recent disasters in China; answering it by saying that he who asks that does not appreciate the spirit of mission. There are different causes of the trouble, one of which is the ignorance of both people and rulers in China. Everything bad is believed about foreigners. When Dr. Atwood went out in 1882, he found himself in the midst of a famine, which had been devastating the country. The rich had quantities of food locked up in their storehouses, which they would sell only at high prices. Therefore, the poor were reduced to eating anything they could get. Even the bark of trees was made into a pulp which was eaten. Soup kitchens were set up where the poor could get a bowl of soup. They were so weakened by hunger that many fell a prey to the "man-eating" wolves, which attacked them on their way home. People in America are Christian philanthropists, whereas in China they don't care for their fellow-beings, not being Christians. Another cause of the troubles is official corruption. Taxes are enormous, and those who profit by them are the officials, who take all they can get and keep it, so that many of them are very rich. They are the ones who should be called upon to pay the indemnities. They are to blame for the troubles; they instigated the people against the missionaries. Christ, the light of the world, is the only cure for heathenism. There are almost no means of transportation, which raises the price of coal and other necessities. The hope of China is in progress, the opening of railways and other things. Confucianism has been tried for twenty-five hundred years and has failed. The hope for China lies in Christianity.

As missionary work is being renewed on Ponape, Micronesia, Mrs. Burk told, in an interesting way, something about the place and the beginning of work there. Ponape is an island in the Caroline group, situated centrally in Micronesia. The islands are small. Some are of coral and some of basaltic formation. Ponape is about fifty miles in circumference and was supposed to have been discovered by the Spaniards in the sixteenth or seventeenth century. Temperature ranges from seventy-four to eighty degrees. Fruit is abundant. The people were divided into five tribes, each tribe governed by its own chief. They are intelligent, but savage and warlike. They have some religious ideas, worshiping spirits, but having no Supreme Being. The place became a resort for whaling vessels and criminals, who, of course, corrupted the people. In 1856 the "Morning Star" carried the first missionaries there, among whom were the Gulicks and Sturgeses. It was eight years before the first church was formed. In 1887 there were fifteen churches and a training school. Local chiefs were allowed to govern till 1885. Then Spain sent over a governor and priests, who caused a great deal of trouble, during which Mr. Doane was imprisoned. Soldiers encroached on the missionaries and their property. The "Morning Star" was not allowed to distribute Bibles. In 1889 the Carolines were transferred to Germany. Meanwhile, Christianity had been kept alive by Henry Nanpei, who had great influence over the people. There were four hundred church members. Ponape, occupying a strategic position, the American Board decided to reopen work there, which has been done.

Mr. Frear then offered prayer for a blessing on this new work, after which the meeting was adjourned for lunch, which was provided by the ladies of the church at a nominal cost.

"Jesus Shall Reign Where'er the Sun" was the opening hymn of the afternoon session. Mrs. Peck announced the presence of Mrs. Willey, who has not been able to be present for some time. On the platform were seated Miss Fay, Miss Case of Japan, Mrs. F.B. Perkins, and Mr. Gardner of Foochow, China. Prayer was offered by Dr. Cherington for a blessing on the meeting, after which Miss Fay, in her own gracious way, spoke a few words on "Fellowship"—fellowship with other Boards, with missionaries everywhere, and with them for whom they labor, even up to heaven. Miss Fay also gave greeting from the Board in Boston. Mrs. Peck then called for a rising vote to send back the greetings of the W. B. M. P. to the W. B. M.

Mrs. F. B. Perkins then extended greetings from the Home Missionary Union.

Mrs. Peck told of news just received from China that the Governor of Shantung assures missionaries of protection. Pang Chuang, where Dr. and Mrs. Peck were formerly stationed, is the only station left with buidings intact, so far as is known.

Miss Case of Japan, on being called upon, said she wished to tell a little about some of the Bible women, who had worked with her. The first one was of good family, in Osaka—Mrs. Watanabe, by name—who was very successful in her work. Among other things, she had a class of policemen, whom she taught. The Japanese had a strange fear that the missionaries would crucify children. The second Bible woman was Mrs. Omore, who was from common life, but a most lovely Christian. Although paid only four and a half dollars a month, she yet did much good, helping with her money as well as her work, making herself much loved. Karashima San was the third Bible woman, having been brought forward in a wonderful way from her home in

her father's house to seek an education, first, simply from a love of learning, then later from love of God, devoting her time and talents to working wherever she was needed most. The simple, earnest way in which Miss Case told these stories won many a kind, loving thought for her from her audience. She was to sail the next day for Japan, to resume her work. All success attend her! Her last words were, "Pray for the Bible woman." Mrs. Peck spoke of Mr. Pitkin's last message to his wife, in which he expressed the hope that when his boy is old enough he may go to take up and finish his father's unfinished work in China. There seems to be no longer any doubt of the fact that Dr. Lang perished with the other martyrs, so that now our Board has no one in China.

Miss Hibbard of Oakland then favored us with a solo, "The Night Is Dark."

Mrs. Peck offered prayer for Bible women, after which she expressed her pleasure at seeing some young ladies at the meeting and hoped more would habitually attend.

The next speaker was Mr. Gardner, formerly of Foochow, now temporarily in Santa Cruz. He said he was glad that women had such enthusiastic meetings as that one and wished that men had as good ones. Women have a hard time in China. Generally, the one with the sharpest tongue gets on the best. The ordinary Chinese woman does not have a comfortable home. It is no better than a pig-pen; in fact, the Chinese symbol for home is a pig under a cover. Women are regularly sold in marriage. Mr. Gardner emphasized the fact that every one is called to the work of a missionary, not one more than another. It is the duty of every one, either to go himself or send a substitute. He concluded by saying that American pastors ought to be prayed for, because so many of them seem utterly indifferent to missions. They should be filled with the Holy Spirit.

The Doxology was sung and the meeting closed with the benediction by Mr. Frear.

In a letter written February 6th from Jerusalem, Mrs. Farnam says she expects to leave in March for Paris and England. She hopes to land in New York in May, where she will visit a little before coming to California. Her address, after May 1st, will be, Care of Miss E. E. Martin, 875 West End avenue, New York City.

What Can I Do for the Church?

1. I can give my whole heart to God by faith in Jesus Christ, and thus secure a special blessing for myself and for the church of which I am a member.

2. I can set my brethren a good example and so help them to grow in grace, and that will be a blessing to the church.

3. I can, through faith, be courageous and cheerful, and thereby strengthen and encourage the church in its herculean work.

4. I can pray for the prosperity of the Church and God hears the prayer of faith.

5. I can, by a godly life, illustrate to the world the saving power of the Gospel and thereby lead souls to Christ.

6. I can induce others to attend the divine services with me.

7. I can give part of my earnings for the support of the Church.—Exchange.

Los Angeles Presbyterians believe that a Presbyterian church is needed in the down town district, and an effort is being made to raise $1,500 for a building for Central church, now worshiping in the Y. M. C. A. hall.

The Sunday-School.

BY REV. F. B. PERKINS.

Lesson XII. March 24, 1901.

The Lifting up of Jesus (Luke xxiii: 35-53.)

The death of Jesus Christ, regarded from its human side, was a judicial murder. It was regicide, always regarded as a crime of the most aggravated type.

The charge on which he was condemned by the Jewish Sanhedrin was that of falsely claiming to be "the Christ," i. e., the anointed "Son of God." Before Pilate the accusation took the form of treason to the Roman State. "He claims," say they, "that he himself is Christ, a king." Both these charges were false in the mouths of the Jewish accusers, but true in another and higher sense and acknowledged as such by Jesus when placed under oath. Both charges, moreover, were merged into one, in the findings of the court which gave him over to death. As the true Messiah he came unto his own and his own received him not; as the revolutionary pretender, which the Jews accused him of being, Pilate thrust him back upon the nation, and forced them, in repudiating him, to deny every sacred tradition and hope. Their wild outcry, "We have no king but Caesar," was national suicide—action which, after all, availed them nothing, for, "King of the Jews" was nailed as a title above the Sufferer's head; where it remained, despite their protests, read by all and flung back as a ribald taunt, not only against Jesus, but against his wrathful countrymen. And thus did sin, as so often before and since, overreach itself, and in its disappointments still "serve to augment the glory of the great Creator."

The Sin Not a Mystery.

In the iniquity of its motives and the baseness of its methods, it does indeed lead all the crimes of history; yet is it only too easily traced from source to outlet. Just such hideous possibilities are coiled up within every human breast, and often come to view, where human passions are deeply stirred. We shudder as we contemplate these confederated agencies, and mark how highest authorities in Church and State vied with ignorance and brutality in torturing and hounding to the death the best and truest Man and Friend whom the human race has known. Not even the poor privilege of dying unmolested would they grant him! But, alas, for it! how much of the same mean and cruel and cowardly conduct—essentially the same, though less conspicuous—will every schoolyard or mob display, or wherever men's passions are aroused, and the power of injury is added to the motive of hate.

The Kingly Sufferer.

We are at "the place of a skull," amid the gathered multitude, on that fateful 7th of April, A. D. 30. The Son of Man has been "lifted up" as he had all along foreseen he would be. Rough and unsightly as is that cross, it is the throne of One who claims headship and authority over the whole human race and whose declared purpose it is "to draw all men unto himself." It was to him, as the dais upon which Edward VII of England stood when taking the oath of office, or in opening the session of Parliament. England's sovereign did not then receive his formal coronation, but he did assume the reins of government. Neither was the crucifixion Jesus' coronation service. But it did mark a stage in the royal progress. That triumphant word, "It is finished," was the end of his humiliation, the beginning of the glory that should follow. It is on that scene, regarded as an exhibition of murderous outrage and of kingly character, that our eyes are fixed today. There is another, a divine

aspect, in which it appears as the voluntary sacrifice of the Lamb of God. That aspect we reserve for future study. Today we reverently ask what kingly attributes are brought to view in the tragic scene on Calvary; what riches of grace, what calls to penitence, what inspirations to hope, what motives to self-surrender and obedience.

1. The crucifixion of Jesus was the culmination of all his "temptations." His entire earthly life had been filled up with these. He himself so designated it (Luke xxii: 28). Those three and thirty years constituted one continuous testing and development of holy character. This ended it all. It was the last, the crowning proof of his invincible goodness. To it, in this critical hour, was added the testimony of the dying thief, the centurion and the people. There was absolutely nothing left undetermined. To all the world, through all ages, he was demonstrated to be the King of Men, not merely in his origin, but in his character—the ideal of manhood, "the Man, Christ Jesus."

2. It marked the completion of his redeeming work. All through his life his eye had been fixed upon this point. While others were anticipating a future of worldly glory for him, he foresaw the Cross, and knew how his career as a Savior must end. Now the hour, long anticipated, had come. He had accomplished the work which the Father had given him to do. He had lived and loved, and taught and served, and won and kept the Father's flock, without failure or loss (Mark x: 45; John xvii: 6, 12).

Now all was finished. The powers of evil, leagued against him, had done their worst. This "lifting up" was their last, desperate resort. They could do no more. There he hangs, between two typical representations of sinful humanity; his arms outstretched as if to gather into his embrace every lost child of God; and over his head, as a crown, for all the world to read, the title: "Jesus, the Savior King."

All unwittingly, too, the sneering, jeering crowd about the Cross bore testimony to his sacrificial spirit. "He saved others; himself he cannot save"—how often and in how many cruel forms they flung this superficial lie, this deepest truth in his face, thinking to discredit him, but really only adding the crowning honor to his name! After this there remained only the home going and the glory (John xvii: 5, 24).

"Was Ever Love Like Thine?"

1. Recall here the marvelous tendencies with which he responded to the tears and pitiful laments of the women (Luke xxii: 28). Fainting under the double strain of physical and mental torture, cross laden, he staggers along the "Dolorous Way" to Calvary. Yet, with a heart royally "at leisure from itself."

To Soothe and Sympathize.

He can forget his own anguish in pity for them whom he would fain have gathered as a hen her chickens under her wing.

2. And when his silence breaks under the torturing nails, when first the cross is thrust into the ground, every nerve thrilling with agony, note that it is not an anguished shriek, not a plea for mercy at the hands of his persecutors, but a prayer in their behalf—a prayer and an excuse: "Father, forgive them, they know not what they do." What an insight into the heart of our King, this outburst of Godlike compassion gives us!

3. His next recorded utterance is not less royally divine; his response to the appeal of the penitent thief. How he opens heaven, as its Master, to that poor, stained soul, now brought back by suffering and through the vision of suffering love, to something of a filial spirit and longing for the Father's house. It was but another exhibition of the same majestic tenderness, when his glazing eyes turn toward his mother, and his fast failing breath is expended in providing for her a home.

4. What other term than "kingly" shall describe his unflinching devotion to the work assigned him, even under the unutterable anguish of the Father's withdrawal, and the maddening tortures of insatiable thirst. To him it really seemed as if God, his God, had forsaken him; yet would he not swerve from his pledge to redeem the world at the cost of his own heart's blood. What a lesson of fidelity to one's appointed task is here!

5. Then there follows the exultant joy, when the clouds have rolled away; and, in the sweet assurance that his atoning sacrifice has availed for its end, he commends his spirit to his Father. Thus does the heart which had so patiently borne the burden of human sin, at last lay down its trust, and enter into the joys prepared.

Sin Defeated, Love Triumphant.

1. I have been thinking of the disappointments involved for Christ's foes in this issue of their machinations. Disappointment attended every step of their way. Instead of the shameful overthrow they had intended, they had devised for Jesus, God made them the unwilling servants of his Son, and caused their plots to minister directly to the success of his mission. Simon, the Cyrenian, they compelled to bear Christ's cross. But that grudgingly rendered service brought him to Calvary, and the impressions he gained there would seem to have put him into the rank of Christian disciples; at least, he is so mentioned as to suggest this issue. (Mark xv: 21). The centurion, too, stern man of blood as he was, carried away the conviction, "Truly, this was a Son of God." So far, certainly, and more, we may hope; for converts, we remember, were shortly found even among the Emperor's guards. There were numbers of the people, we are told, who left the scene wringing their hands and beating their breasts. Of the priests, also, we may judge, that not a few saw cause there to change their estimates of Jesus and repent of their action in condemning him, for very soon, we are told, that "a great company of them were obedient to the faith." And, most noticeable of all, was the transformaton wrought in the two members of the Sanhedrin, Joseph and Nicodemus, on whom the trial and crucifixion produced effects, precisely contrary to those intended by the perpetrators of the outrage. In them, boldness took the place of timidity, as open adherents they claimed from Pilate the sacred body and paid it the highest honors (John xix: 38-42).

2. Evidences of divine interest in all these proceedings also were not lacking; nature, sympathizing with the word of spirits and by midday darkness and quaking earth testifying, as has at other times been observed, to God's attitude toward the transaction.

So, aggravated sin received its condign rebuke, and love was regnant; and confidence established in every word of God. The constraining love of Christ is no longer a mystery, after witnessing, in imagination, these painful scenes; nor need any penitent soul despond who has fled for refuge to lay hold on the hope set before it in the gospel.

Some of Dr. Dille's people in the First M. E. church of Oakland love him in an especial manner—to the amount of one thousand dollars for a trip abroad. Such a trip makes a pastor worth more in his work.

Christian Endeavor Service.

By Rev. J. H. Goodell.

What I Owe to Christ. (II Cor. viii: 9; I Peter ii: 21-25.)

Topic for March 24th.

This smacks of commercialism. The terms "owe" and "pay" have crept into our Christian literature and conversation, by some means, but it is not easy to explain their presence there. We sing—

"Jesus paid it all;
All to him I owe."

But our Lord never puts it that way. He is not the author of the lines—

"I gave my life for thee:
What hast thou given for me?"

Wherever the term "owe" is used in the gospels, it is not in connection with an agreeable transaction. Who can account for that view of our relation to our Savior? We rarely permit that conception to come into our choicest loves of earth. Of a casual friend or accommodating neighbor we sometimes think of our obligation for favors. But with those dearer friends do we often say: "I owe him or her a great deal and I must pay my debt?" No; in these tender relations of affection, our thought takes a different course, and these terms "owe" and "pay" are not congenial. It were better if they could be banished from our use when we speak of Christ's loving expressions and labor for us.

* * *

This semi-commercial idea constantly leads men to be ever balancing accounts with our Lord. It tends to our keeping a kind of day-book and ledger record of what we are doing or have done in a religious way. If our attention is called to what Jesus has done for us, we run our mental finger up and down the columns of what we have done of late or formerly. "I make it a point in my life to go to church once on a Sunday. I think that is doing pretty well," said a woman recently. That is one way we have of taking care of an uncomfortable conscience. What would become of those precious relations we have with our dearest ones of earth if we were continually weighing out love for love, or measuring, as by a yard-stick, kindness with kindness!

* * *

I do not know how I came to have such a love for my mother. I do not know by what succession of her sacrifices or loving deeds I came to have such affection for her. I have kept no account of patient vigils, of untiring efforts, of surprising thoughtfulness and of matchless comfortings, which, like floods of sunshine, made bright the experiences and sacred the memories of those early years. But I know that I have but to be conscious of the name of "mother" in my soul to unlock all the sources of my service and my devotion. So it is of my more precious Lord. I cannot catalogue all that he has done for me. I cannot keep my eyes upon the list of his benefactions and sacrifices for me. I do not know how I came to love him so. I only know that by some touch which has not come to me by a cool balancing of debits, he possesses my soul. I could not think of feeding my impulses of devotion to him on the facts of obligation. We love without measure, and that settles the question of treatment and devotion.

* * *

I read my Master's record here on the earth and I study his words, not to stimulate my feelings of obligation, but to feel the quality of his love. It is not to ponder how much richer I am for what he has done. It is not to consider how much safer, how much more hopeful or how much more of a man I am for his exertions in my behalf. I do not undervalue these results. But in all these manifestations I see him. I come to understand him. I learn of the personal relation between us. I am taken into his confidence and he comes into mine. There grows up an ever-strengthening union between us. I love him and I cannot but pour out my life towards him. I must love what he loves and labor for whatever he gives his effort. My thanksgiving to him is not of the kind that I might sincerely give to a person who stopped my runaway horse or pulled me out of a railway disaster. There is something more, higher and holier, when I sing his praises.

* * *

The fact of the human heart is that it is capable of loving. Affection is the clearest and most hopeful feature of children. Not until it has been disappointed or betrayed or crushed does that trait begin to fade. That the very wicked, when redeemed, can love so fondly, shows how deeply the ability to love is rooted in the human heart. To this attribute our Lord makes his appeal. He presents a character and a life and a relation to man worthy of our strongest attachment. "We love because he first loved us." His appeal is not to obligation. He does not say: "I have done this much for you, and now you owe so much in return to me." That is not the spirit of his approach to us. He offers love for love's response.

* * *

Hence, we have this highest of all inspiration to live a worthy life. We study what Jesus has done for us, not so much to comprehend our obligation, not to learn how much we owe our Lord, but to kindle our responsive love. It is to make us glad to free ourselves from sordid purposes and unworthy ambitions and selfish habits that we may return to him a love which will not be altogether unsatisfying to our Christ.

Book Notices.

"In the Time of Paul." By Rev. Edward G. Selden, D.D. An interesting little book of 150 pages, showing how Christianity entered into and modified life in the Roman empire. This brings into consideration Paul and his times, the task assumed by Christianity and the political structure of the Roman world, the social life of the first century, the religious condition of the age, the moral standards of the people and the intellectual tendencies of the times. [F. H. Revell Co., Chicago, 75 cents.]

"How to Promote and Conduct a Successful Revival." In this volume, edited by R. A. Torrey, we find many timely and valuable suggestions. Men whom God has used in winning souls to Christ have written out of their own experience. Among those contributing are Rev. Louis Albert Banks, D.D., Rev. A. C. Dixon, D.D., Rev. H. W. Pope, R. A. Torrey, Prof. Towner, Rev. E. P. Goodwin, D.D., and Mr. Marion Lawrence, the latter writing concerning the Sunday-school teacher as a soul-winner. Dr. Banks writes concerning the kind of preaching needed in revivals, Rev. H. W. Pope concerning the use of tracts and other literature to promote a revival, and concerning Decision day in the Sunday-school. Dr. Goodwin's article is on the subject, "How to Make the Work Permanent." The book contains 336 pages, about 75 of which are given to "Suggestive Outlines," carefully selected from the sermons of men whose preaching has been blessed to the salvation of men. [F. H. Revell Co., Chicago, $1.25.]

Church News.

Northern California.

Paloma.—Rev. J. B. Orr spent two days with us last week at Paloma, preaching in the evenings only. While his stay was too short for the development of much religious interest, the people were attentive and many came who do not usually attend a mid-week service. Mr. Orr has great tact in dealing with an audience and presents vital gospel truth in a clear and impressive way. We wish he could spend more time in Calaveras.

Mokelumne.—Rev. G. W. Savory held evangelistic services in the church at Mokelumne Hill for three days, beginning March 3d. He adjusted the stereopticon to the electric wires in the church, and so magnified the slides that the hymns, music and words were rendered from the canvass. Mr. Savory is brief and to the point in his descriptions. A thirty-minutes' exhibit was followed by a regular preaching service. The people were pleased with both the pictures and the preaching.

Green Valley.—The Rev. William Rogers and family were surprised by Green Valley people on a recent evening. Mr. Rogers having relinquished the pastorate of the church, had moved from the parsonage to a new residence on his fruit farm. People were there in large numbers to show the esteem in which Mr. Rogers and his family are held. They were presented a beautiful oak extension table and a set of chairs matching the table. The evening throughout served in every way to bind all more closely together. Mr. Rogers has ended his labors among us, but he, along with his family, will always have a large place in all hearts here.

Lincoln.—Next Sunday, the 17th, is our Home Missionary rally day, and the people are showing a disposition to fully meet the amount apportioned us by the committee. The interest in our Wednesday evening prayer-meetings and the pastor's Bible lectures continues to increase, young people of both sexes attending in goodly numbers, the attendance having increased from thirteen to seventy-five since the pastor took up his series of Bible studies. The same increasing interest is manifest in the Sunday-school and both of the Endeavor Societies. In the Senior society new members have been admitted every Sunday evening for a number of weeks, and the Juniors are zealous for the Lord.

Sonoma.—The pastorate of Rev. Chas. D. Milliken closed with the end of January. While Mr. Milliken's preference was to omit any farewell sermon, or farewell reception, his appreciative friends left on his study table a handsome set of Emerson. Throughout the valley the warmest welcome will always await Mr. Milliken and none but good wishes follow him to his new field at Cupertino. During February and March, Rev. Francis Watry is conducting the Sunday services and Wednesday afternoon prayer-meeting. Mr. Watry's home is just outside the town limits, where he is successfully engaged in farming. His clear thought and easy pulpit utterance has been most helpful. On Monday evening, February 25th, the church was visited by Rev. L. D. Rathbone of Santa Rosa, Rev. H. E. Banham of Cloverdale, and Rev. R. B. Cherington of Kenwood, who, introduced by Mr. Watry, addressed the audience on the importance of home missions, the plan of endowment for executive expenses and the assurance that California shall achieve the self-support planned. During the month of April Rev. Sidney R. Yarrow, formerly of Mill Valley and Sausalito, will have charge of the church services.

Berkeley, First.—The eighth anniversary of the pastorate of Rev. Geo. B. Hatch was recognized on the part of the church last Sunday morning by a profusion of beautiful flowers and the interchange of hearty and sympathetic greetings between pastor and people. During these eight years the membership of the church has increased from about 225 to nearly 500. At the last communion service, March 3d, seven were received into fellowship, four of them on confession, making nine received since January 1st on confession, and five by letter. The Christian Endeavor service in the evening was practically a memorial of one of its members, Henry M. Schuster of the Junior class of the University, whose death was announced during the meeting. He was the student whose spine was fractured on Thursday previous by the breaking of his pole while vaulting on the athletic grounds of the University. He was a loyal Christian son and student, an active member of our Christian Endeavor Society. Funeral services were held in the First church on Monday afternoon, Rev. G. B. Hatch officiating, President Wheeler and others from the University taking part. . . . At a missionary social and "barrel opening" held last week in the church parlors, about one hundred dollars for the home and foreign work were brought out of the barrels. . . . Dr. Thomas Addison is to address the Men's Club on Friday evening of this week on "Trusts versus Socialism."

Southern California.

Compton.—The church is prospering in all departments.

Los Angeles, Third.—Two persons were welcomed into fellowship at the last communion on confession.

Los Angeles, Olivet.—Congregations are increasing. The Sunday-school has been reorganized, with 150 enrolled.

Buena Park.—Six persons were received on confession and two by letter. There is a deep spiritual interest throughout the community.

Pasadena, North.—Church attendance is good. A visiting friend has made a gift of 150 hymn books. The finances are so well in hand that a small addition has been made to the pastor's salary.

Pasadena, First.—Ten members were received March 3d—two on confession. At the evening service, Hon. John V. Farwell of Chicago addressed the congregation on the "Compassion of Jesus."

Redlands.—The ladies of the church planned a Spring Social, which was held on Friday evening, March 1st, and was quite generally attended. Mrs. R. B. Lane, one of the members, who was present at the Passion Play at Oberammergau last summer, gave, in the church on Monday evening, February 25th, an interesting account of the play, illustrated with stereopticon slides. Seven persons united with the church on communion Sunday, March 3d.

Santa Ana.—This church spent Sunday, March 3d, as Home Missionary day, celebrating the diamond jubilee of the Congregational Home Missionary Society. The concert exercise, "Our Land for Christ," was given in the Sabbath-school by the boys and girls. Mite boxes were given out. The pastor preached appropriate sermons both morning and evening and collections were taken at both services. The Endeavor Society also had a Home Missionary meeting during their hour.

Los Angeles, Vernon.—Vernon church closed, on March 10th, a series of four and a half weeks with Rev. J. J. Danks assisting. The M. E. church has given hearty fellowship and the spiritual life of the churches has been quickened. Many Christians have entered a new and blessed experience and others are seeking. There has been evident conviction among the unsaved, but few have yielded. We trust the seed-sowing will bring fruitage later on. Bro. Danks is an earnest and faithful messenger of God. May God bless his labors wherever he goes.

Los Angeles, West End.—Five members were received Sunday, March 3d, all on confession of faith. The pastor, Rev. F. A. Field, has accepted an invitation to divide his work between West End and Brooklyn Heights, points about five miles apart. Tent meetings held lately by Evangelist Billings, in the neighborhood of Brooklyn Heights, had awakened or strengthened a desire among the people for regular Sabbath services, and some fifteen or more persons desiring to become members of a Congregational church in that place, agreed in inviting Brother Fields to minister to them with a view to church organization.

Los Angeles.—At the meeting of the Los Angeles Congregational Union, Monday, March 4th, Rev. H. W. Jones read a nicely discriminating paper on the "Sunday Question in Its Relation to the Habits of Modern Life." During the general discussion that followed the reading of the paper it was made known to the Union that a petition to the Council to remove the restriction upon the opening of saloons on Sunday afternoon and evening, was being circulated among the voters of the city. This furnished occasion for action as well as talk upon the Sunday question. A committee was appointed forthwith to arrange for the widespread circulation of counter petitions during the week, these to be presented to the council on the following Monday. Churches of other denominations have adopted similar measures. It was reported also to the Union, through letters from Rev. Sherlock Bristol, that Rev. Franklin Fisk, D.D., President of Chicago Theological Seminary, was soon to be in Los Angeles. These letters, written to more than one member of the Union, proposed that a meeting of two or three days in the nature of a "retreat" be held during the sojourn here of Pres. Fisk, at which our ministers and others might not only confer with each other for spiritual benefit, but have opportunity to listen to lessons from the lifelong experience and accumulated wisdom of this teacher of religious teachers. A committee was appointed to arrange for such a meeting. The Union welcomed heartily at its meeting the presence and cheering words of Rev. J. K. McLean of Oakland, who brought us news of the sale of the present site of the Pacific Theological Seminary, preparatory to the removal of the institution to Berkeley before the coming fall term.

Nevada.

Reno.—The communion service, March 3d, was a joyous occasion in Reno, when seven persons united with the church, two of them on confession of faith.

Saratoga people have arranged for a very enjoyable time for all who attend the Blossom Festival on Friday. Santa Clara valley is well worth seeing at a time when the blossom season is at its height—especially from the hills around Los Gatos and Saratoga.

Rev. F. J. Culver goes this week, at the request of the Home Missionary committee, to Kern county to look over a new field of work.

Notes and Personals.

The Ocean View Congregational church of San Francisco has been incorporated.

The Rev. W. H. Scudder was installed as pastor of Park church, Berkeley, last Thursday.

Mrs. Clare O. Southard, Associate Editor of The Pacific Ensign, has returned from an Eastern visit of several weeks' duration.

On a recent Sunday evening the Hon. John B. Farwell of Chicago spoke in the First Congregational church of Pasadena.

The Pomona Times mentions the presence of the Rev. Dr. McLean in Pomona, and says in that connection: "He mixes a vast amount of good common sense with his theology in and out of the pulpit."

Chicago papers announced recently a contemplated visit to California on the part of President Fisk of Chicago Theological Seminary. It was expected that he would leave Chicago the latter part of February.

The Riverside Press of March the 4th says concerning the Rev. Edward F. Goff: "It is most gratifying news to the congregation of the church that Mr. Goff has recovered his usual health and spirits, and will be able to preach every Sunday morning. The popular pastor has indeed been sorely afflicted, and his recovery is a matter for general gratulation."

The San Diego Sun of March the 4th says: "The exercises in observance of the sixteenth anniversary of the San Diego Chinese mission at the First Congregational church last night were the most interesting in many years. This was no doubt due to the fact that the year just closed has been the most successful in ten years past. There has been an average attendance of 14 members at the school during the year and 7 conversions were reported. The exercises included several vocal solos by Wong Gow, who accompanied Dr. Pond to the city from San Francisco."

The saloon keepers of Los Angeles are asking the city council to permit the opening of saloons Sunday afternoons. The Congregational Ministers' Union and other bodies have entered protest. Speaking for the Methodists, Dr. Cantine says: "We shall protest vehemently against the council of Los Angeles allowing this petition of the saloon keepers and we will never let up until we win. We shall also take up the matter of the sale of liquor in clubs, and we are bound to keep right at it until we win for good citizenship and peaceful Sundays."

We quote the following from the letter of the Rev. W. W. Scudder to his church in Alameda, in resigning his pastorate: "This pastorate has now lasted for nearly sixteen years; 476 persons have been received to membership within that time. From a nucleus of thirty-five sturdy members this church has grown into a strong organization. Its future is very bright. It is united and cordial in its fellowship, has never known a quarrel or a serious difference, and has no factions. It has the good will of its community and the respect and confidence of our citizens. No church in our city has a finer body of young people, or more loyal organizations of men and women; none has shown a larger interest in good citizenship, a more hearty desire for Christian cooperation or a broader spirit of sympathy for all new developments of truth and of social reform. You have laid good foundations for spiritual growth and for missionary

advancement, and are well equipped for work. In a beautiful city and in the center of the State's life, this church should have a glorious future of usefulness and wholesome influence. We congratulate you on good health and a bright future. I need not say that this change will, in many respects, be painful to us. Not because we must go to larger toils and sacrifices, for that is nothing, but because ties strengthened year after year, by mutual respect, love and co-operation, in the most sacred and noble associations on earth—those of Christian service and fellowship—are not loosened without sorrow. We have rejoiced together in successes and struggled in discouragements. We have knelt together in trouble, and in sorrow have learned to know one another's hearts and sympathies. At baptismal font and communion table, under wedding bells, by the freshly cut cemetery sod, in hundreds of quiet happy homes, through thousands of hours of inspiring worship, these ties have drawn us together until, like steel cables, they refuse to break. And, thank God, they never will, though their official character may cease. For no church can ever be to us what this one has been—the first and only field of our ministry—and it will never escape our loving remembrance. Faulty as this ministry of fifteen years has been, it has, however, always endeavored to be sincere.).).). It has been my aim to so hold up the cross of Christ and the life of joy it represents, that all might see in it the secret of pardon, peace and power, for the individual and the world. I only regret that it has been so imperfectly done that many to whom I have tried to carry this greatest of blessings have not yet been persuaded to side with the Son of God."

Acorns from Three Oaks.

Aloha.

No acorns this week. No time to shake the trees. Can hardly see oaks for the whiteness of the prune blossoms. Such a snowy picture as God is preparing in this superb valley for the happy eyes which can see it! The apricot blossoms die that the fruit may live. Peaches are in pink bloom and beauty, but are passing. Prunes near perfection, and they are wonderful. Especially so near the foothills. I was on the Hume ranch Saturday and did not wonder the London lady said it was worth coming from England to see such blossom revelations. I have seen Japan cherry blossoms and chrysanthemums, Riverside orange blossoms, and Santa Barbara roses, and been rewarded for my efforts. It is no real estate enthusiasm that moves me to urge friends who can to come and see and rejoice. It must be on a Friday, therefore this Friday, March 15th, if Heaven gives us a sunny day. For next week, Tuesday and Wednesday, the days we would choose, Santa Clara College observes its semi-centennial and our Catholic friends ask us not to interfere. We do more than give way; we ask God to bless them. We hope to do more for our friends this year than last. We can give them easy spring wagons and carriages. You did not grumble at fruit trucks last year. We want a hundred and fifty to come to Santa Clara and ride through Saratoga to Los Gatos; a hundred and fifty more to come to Los Gatos and ride twelve miles through Saratoga to Santa Clara. We can only care nicely for three hundred. Price of all, two dollars. Lunch as you please—at the neat table, for 25 cents, or from your well-filled baskets. Prunes in all forms free and prunes to take away as souvenirs. Soda water free. Coffee at nominal price, to prevent waste. A prize for the clergyman who can make best time in a foot race. Athletics for the boys. Bouquets and blossom branches for the ladies, if it strips the orchards. Bring your friends and join in the psalm of thanksgiving. If you all want to speak we will have an Endeavor Praise meeting. Sermons will come easy next Sunday. Flowers, too! Narrow gauge train leaves cities at 8:15 a. m. Returns at 3:48 p. m. Tickets at city office, at Oakland, and Park street, Alameda. Praise God for his blossoms.

Forward, March!

We have heard for many months the word "forward" in our home missionary work. The attention of our churches has been called, repeatedly, to the urgent need of generous contributions, in order that our pledges may be fulfilled and the work suffer not. Now the year is closing. Three thousand dollars remain to be raised for the cause of home missions in Central and Northern California. What is done by our churches for the current year must be done quickly. Only three Sundays are left in March. On April 1st the books of the Home Missionary treasurer are closed. To the pastors, the church members, the large and small givers, to all who have heard the voice of the great Captain ringing out upon the air, comes the command, "March!" Keep time no longer; act, and act now! Make your offerings at once. Not information, but coin! This is the call of the hour. For our brethren and companions' sake, let all churches and individuals whose offerings have not yet been made take immediate action, and see that the offering is in the hands of the treasurer before April first. Forward—MARCH! *J.*

Woman's Home Missionary Union.

The Quarterly Meeting will be held at the First Congregational church, Berkeley, Thursday, March 21st, at 11 o'clock a. m. and 1:30 p. m. Morning—reports from officers and auxiliaries; afternoon—Cradle Roll exercise. Work for Chinese Women and Children. Address, by Rev. J. K. Harrison. Luncheon served by ladies of the church, 15 cents. Grove street cars pass the church. *Laura T. Perkins*, Secretary.

Washington Letter.

By I. Learned.

Taylor church, Seattle, has secured the services of Rev. Lambert S. Woods of this city as acting pastor for six months from March 1st, and he has already entered upon his labors, giving a part of the time during the first month to the closing up of his work with the Bellevue church, which he has been serving for half time for several months past. This arangement will allow Taylor church plenty of time to determine as to the permanent pastorate of the church. Unless it should seem best that it should extend its field and arrange for new work in an adjacent part of the city, it is believed there will be no further application made to the Home Missionary Society for aid in the support of the church.

Edgewater church, Rev. J. T. Nichols, pastor, now issues its weekly bulletin. One of its members has recently taken up the task of providing Bibles for the Sunday-school and the Endeavor societies, so that now there is no lack of copies of this Word of God always to be found on the tables of the church parlors, for the use of all who have not brought their own.

The East Tacoma church has recently encouraged the entire use of Bibles in their Sunday-school. Now that splendid copies of the Oxford Teachers' Bibles can be had for a dollar or less, there is no good reason why all our Sunday-schools should not be thus fully equipped.

The Ferndale church have been very loth to accept the resignation of their former pastor, Rev. O. S. Haines, but now that he has accepted a call to Pataha City, in Garfield county, they can hardly expect to retain him. They would have been glad if his health would have admitted of his continuance of the work in that growing community.

Rev. John Reid of Victoria, B. C., the father of the pastor-elect, Rev. D. H. Reid, has been supplying the churches at Port Angeles for a few Sabbaths, while the latter has been spending a few weeks in California, recovering from an attack of the almost ever-present la grippe. We learn that pastor Reid now expects to be in his pulpit on the 17th inst.

Rev. C. R. La Porte preached for the Edwards church on the 3d and Rev. John W. H. Lockwood, who has resigned at Leavenworth, occupies the same pulpit on the 10th.

Rev. Alexander Brady supplied the church at Marysville for two Sabbaths recently and received a call from them, but it is hardly expected that the conditions will permit of his acceptance.

Rev. Dr. Kingsbury spent Sunday, the 3d inst., with the church at North Yakima, assisting at the communion table in the morning and preaching in the evening to a full house, which, we understand, is the usual thing during the pastorate of Rev.P. B. Jackson, who seems to be giving excellent satisfaction in church and community. The city is growing and many new and substantial people are finding this their church home.

It is now expected that the annual meeting of the State Association will be held with this church, in October next.

A very successful Choral Union Concert was given by the combined chorus of Woodcock Academy and the North Yakima church, on March 1st, at North Yakima.

Woodcock Academy is having a fairly successful year and the trustees hope to be able to retain the present Principal, Miss Rosine M. Edwards, during another year.

Pastor A. J. Smith is finding the work with the Ahtanum church, in connection with the Academy, a very pleasant field of labor, and is seeing a united and growing church.

Supt. Green of the C. S. S. & P. S. spent Sabbath, the 3d, with the Natchez church, finding a flourishing Sunday-school, notwithstanding the introduction as teachers of several persons long resident who hold themselves aloof from membership in the church. Rev. Leroy V. Slasor is the present pastor, and through the cultivation of the five acres of land belonging to the church, together with the freewill offerings, the church has become self-supporting.

During the past week Dr. Kingsbury, as representing the H. M. S., and Supt. Greene visited Sunnyside in Yakima county, a flourishing little town surrounded by a very productive irrigation district, where there has existed a small church of our denomination for several years. It formerly had regular Congregational services, alternating with those of the M. E. church. Both enterprises were much depleted by removals, and for several years there has been no other regular public worship other than a union Sunday-school and the preaching, in alternation, of several Dunkard preachers. Recent newcomers, it is expected, will add quite a number to each of the several organizations. These, instead of each setting up separate services of their own, have entered into a federation compact, and while each of the leading denominations will continue their respective organizations, ours among the number they purpose to incorporate the Federated Church of Sunnyside and are now erecting a church building, forty feet by seventy, which is intended to be modern in every respect and is to cost over $3,000. While members of other denominations far exceed ours, three of the four officers of the Federation are Congregationalists, including the President. They want to find an active, earnest, wise and godly minister to serve them, to whom satisfactory compensation for service will be given. What will be the outcome of this movement, only experience in the locality can in the future determine.

Since our last letter, Rev. Chas. Lion Mears, late of Excelsior, Minn., has arrived at Snohomish and begun his work on that field. We give him and the church the greetings of the whole sisterhood of churches on the Coast and bespeak for him, with the Lord's blessing, a successful pastorate.

The several local Associations in Washington gather for their spring meetings on the following dates: Eastern Washington, at Medical Lake, April 9th to 11th; Yakima Association, 23d to 24th; Northwestern Association, Coupeville, May 7th and 8th; and the Tacoma Association early in June.

Seattle, March 9th.

Inland Empire Letter.

By Iorwerth.

The Rev. T. W. Walters, has accepted the call received from Pilgrim church, Spokane, and began to serve as pastor on the first Sunday of this month. The annual meeting was held last week and the reports of the various departments were, on the whole, such as to give much promise for the future. The church enters upon the new year, under the new pastorate, with renewed energy and promise of increased prosperity. The retirement of Mr. Walters from the work of General Missionary is an event of unusual importance and interest. When he came to the State, in 1883, there were but five Congregational churches in Eastern Washington, and but one regularly ordained minister in charge. The venerable "Father Eells" was doing Christian work from place to place, in his unique and effective way. Rev. F. V. Hoyt was supplying at Cheney, and was ordained the following September. Previous to his becoming a pastor of the Colfax church, in 1883, the church had but one Sunday morning service a month, and one Sunday evening service. He organized the first Sunday-school on August 6th, 1883, with thirty scholars, and on his last Sunday as pastor there were 160 present. The church assumed self-support the fourth year of his pastorate. The Y. P. S. C. E., of fifteen active members, was organized on July 30, 1883, using as basis of organization Dr. F. E. Clark's model constitution. This society seemed to be the thing necessary at Colfax at that time,

Rev. T. W. Walters.

and it grew rapidly in membership and influence. It became interdenominational in its scope. The meetings were held on Monday evening of each week, which was held sacred by young people for that purpose. During his pastorate of five years $1,600 were expended in enlarging and renovating the church and a parsonage, costing $1,200 was erected. There were one hundred minus one added to the church membership, about half on confession of faith. It is worthy of note that of this number Mr. Walter's family and relatives were the only ones born and reared in the Congregational church, nevertheless there cannot be found anywhere more genuine and loyal and Plymouth-rock-bound Congregationalists than have been and are at present the members of the Plymouth church of Colfax.

After five years of successful pastorate at Colfax, Mr. Walters was appointed General Missionary, to succeed the indefatigable worker, the late Rev. N. F. Cobleigh. It was thirteen years ago, on the second day of this month, that he took his initial trip to Sprague in his capacity as General Missionary. To give a record of his work from that time to the present would fill a book, which we hope and trust will be done some day.

In the discharge of his duties as General Missionary, Mr. Walters traveled on foot, bicycle, horse-back, cart, buckboard, buggy, but mainly by train, over 160,000 miles, or more than six times around the globe. His experiences have been varied, some serious and comical; but he is a man of that practical turn of mind that his resources are generally equal to the occasion. He knows what it is to have terrific combats with the red jackets, until he invented a method of self-protection that resulted in relief and great peace and comfort without undue slaughter. In all his travels, in all weather and diverse methods, he has been providentially preserved from harm or injury. Among the narrow escapes he counts an experience in crossing the Columbia river at Chelan Falls. It was high water and the driftwood rushed down the mighty stream, and he feels that it was through the dexterity of Superintendent A. J. Bailey steering the boat that they were able to cross the river safely. Mr. Walters has been instrumentel, to a great extent, in the reorganization of thirty-two churches, whereof twenty-seven are today doing active work. He has participated prominently in the erection of twenty-four churches, and has been generous in contributing toward paying for them, and has become an artist in the begging profession. He has also been prominently identified with educational matters, especially Eells Academy at Colville. He has given both time and means to this institution, as well as enlisting the interest of others in it. It can be said that Mr. Walters has been an earnest and efficient worker. His executive ability and sanctified common sense are extraordinary. He has a knack of winning his way into the good graces of the people, and both pastors and churches regret to sever a relation which has been mutually pleasant and profitable. During the years that he has acted as General Missionary he has been practically the Superintendent of Eastern Washington, and we mean no reflection on any one when we say that it would be difficult to show that either economy or efficiency were promoted by his not being so in fact. Mr. Walters is yet vigorous and virile both in body and mind, and we bespeak for him a prosperous pastorate in his new and important field.

Rev. F. E. Whitham is proving himself the right man in the right place at Ritzville. The congregations tax the capacity of the church both morning and evening. They are planning to build a new parsonage and church. The committee is already at work securng subscriptions.

The church at Wardner, Idaho, has given Rev. Jonathan Edwards a call to become its permanent pastor. The C. E. Society had a basket social last week, and the Ladies' Aid Society a social, entertainment, and refreshments this week. Both were liberally patronized. There are indications that the church is getting a strong hold upon the town and exerting an increasingly uplifting influence.

March 9th.

Oregon Letter.

By George H. Himes.

From the annual report of Rev. D. B. Gray, Congregational City Missionary, the following is taken:

Preaching has been given at regular intervals at Oswego, Alto Park, Beaverton and Tualatin, with occasional services at Willsburg, where there is a good Sunday-school and Y. P. S. C. E. The oversight of the city mission work proper extends over mission churches and an out-station, besides four Sunday-schools, with a total membership of 260 scholars. Connected with these churches are three Y. P. S. C. E. societies and one Junior Endeavor. Fifteen members have been added to the churches during the year, and $387 raised by the Society for its own work and $43.35 for the missionary boards. The work covers a wide field of usefulness, part of it where there was no religious effort by other denominations. The Sunday-schools and Endeavor societies form a basis for reaching a large number of young people who respond gratefully to the interest taken in their welfare. As far as possible all families in the city and contiguous territory, with positive or remote relations to this missionary work, are visited and given pastoral help and oversight. The influence of this work upon the future of Congregational interests in this region is very apparent.

Commander Ballington Booth of the Volunteers of America spoke in this city last Wednesday evening to a large audience, on "Philanthropy as Connected with Christianity and the Mission and Work of the Volunteers." It is three years since Gen. Booth was here.

The report of the city physician for the past year shows that Portland's death rate is remarkably low—10.05 per 1,000, with the census of 1900 as a basis. This is lower than in any other city in the land of equal size, so far as heard from.

The State of Oregon, particularly the county of Burton and city of Corvallis, sustained a great loss in the sudden and unexpected death of ex-Judge Burnett one week ago. He came to Oregon in 1858, and soon after became a law student. In this profession he won marked distinction and was elevated to the bench a number of terms, always with credit to himself and to the district he served. That he was an upright judge, in the best sense, is the testimony of all who came in touch with him. For many years he was an attendant at the Congregational church of Corvallis, of which his wife is one of the most efficient members, and was long a staunch supporter of its work. He was buried last Tuesday, Rev. P. S. Knight rendering the last sad services.

Portland, March 10, 1901.

Mrs. Isabella Bird Bishop said recently in England that during the first years of her travels she had no interest in missions, but that she was brought to an interest in them by seeing the great need, which nothing else was meeting. China's hope lies, she says, in the native Christian converts. Their liberality and self-denial are extraordinary.

Our Boys and Girls.

On Grandpa's Farm.

Oh, don't you know the fun on grandpa's farm!
For grandpa says, "Let 'em; it ain't no harm";
An' Cousin Rob leads us, and cries, "Here goes!"
An' mamma—she just says, "Such clothes!"
We've a Crusoe's island an' robbers' cave,
An Tower of London, an' don't you know
When one of us wants to let on he's brave
He crawls under the sawmill, scared and slow?
oh, you don't know half the fun out there!
For grandpa he never tells us, "Take care!"
An' Cousin Rob laughs, an' says to "carouse,"
An' mamma, you see, is off in the house.

We fish in the brooks, and play in the sands,
An' try to catch tadpoles out of the springs;
We hide in the bushes like Injun bands,
An' fight with the hornets and get their stings.

Oh, there's plenty of fun on grandpa's place!
For grandpa—he says, "Now scoot on a race!"
An' Cousin Rob grins an' says, "There she blows!"
An' mamma she only just says, "Such clothes!"

—Our Little Folks' Magazine.

Fatima, the Moorish Maiden.

"I must speak to the foreign woman, quick. In the name of the Prophet, bring her to me."

The English missionary's wife came out from the hospital ward, and found in the waiting-room a handsome Moorish woman, enveloped in folds of white garments, the veil being a fine gauze of silk and wool, deftly fitting the top of the head like a fez, and drawn across the mouth and nose. The tissue was thin enough to show strings of pearls around her neck; it revealed also that she had attained that amount of stoutness considered indispensable to beauty in a Moorish woman.

"My little daughter is dying; come and make her well."

The missionary's heart was touched. She thought of these words to her Master, and his response to them.

"Can you not bring her here?" she asked.

"Ah, no! she would die in the sun. Come! I have no coin, for my husband grew weary of my sick child, and divorced me yesterday, but you shall have my jewels; only be quick."

"I can not promise to cure her," said the missionary, "but I will do my best; and I do not want your jewels."

They hurried through the narrow, crooked streets of Tangiers, jostled by donkeys, water carriers, by richly-dressed Turkish gentlemen, by long-haired fakirs, by soldiers with long guns. The filth of these narrow streets was indescribable, though the white walls and roofs of Tangiers made it look, at a little distance, like pure snow drift.

"It is so with these poor lives," thought the missionary, as she sped along with her silent companion; "witty travelers come to Morocco, and write charming essays on the 'barbarous and beautiful Moor,' but they say nothing of his ignorance, his cruelty, his tyranny, his suffering." It was a long walk. They had almost reached the dilapidated wall of the city, when the woman turned down a narrow alley, running along the wall of a small one-story house built of whitewashed stone, and entered a square, unclean court, crossing over to a still more unclean room, where the sick child lay.

Poor little Fatima! She was in a raging fever, wildly delirious, with parched lips and fetid breath.

"What have you done for her?"

"The medicine-man gave me drugs, but they did no good; so he bored a hole in her left foot to let the fever out."

Here the poor mother burst into tears, and the lady from the hospital wept with her.

The missionary groaned as she looked at the poor little brown foot, swollen and inflamed. "Was that all?"

"No; when the fever would not go out at the hole he had made, he said I must scare it away; so last night when she was asleep, he made me run up to her, shouting, 'Fatima, there is a snake in your bed!' She jumped out on the floor to run away, but fell against the door, and broke her arm."

It seemed she must die, but in the cool of the twilight she was gently moved to the hospital built by Christian hands as a witness of the love of God in Jesus Christ. There, with soothing drinks, with cold baths, with tender care, little Fatima came back to life and to a belief in the heavenly Father and in Jesus Christ his Son.

She has learned to read in the missionary schools, and her favorite page is the story of the little maid of Galilee whom Jesus raised from the dead.

"Teacher," she says, "perhaps Jesus came with you that day to my bedside, though we could not see him!"

"I am sure he was there," answered the missionary, "and though we could not hear him, he was saying, 'Little maid, arise!'"—"Our Boys and Girls."

Poverty and Success.

Many young men regard poverty as a misfortune. They do not look upon self-denial and the necessity for effort as being their friends. They think that success brings ease and affluence ought to bring success. In both these suppositions, they are mistaken. The more successful a man is, the less time he has at his command for leisure, and the larger demands call for increased self-denial. The poor boy has to learn this from the beginning, and these habits become helpful in the attainment of success in life. That the boys who confront poverty may not be discouraged, but rather inspirited, we give the following illustrations of the experience of eminent men:

John Adams, second President, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.

Little Florence and the Collie.

The story is told that Florence Nightingale's first patient was a wounded shepherd dog. Mr. and Mrs. Nightingale, who were very charitable, provided their little girl with delicacies for the sick, which she carried in a little basket at her saddle bow when accompanying her pastor on his visits to the sick and poor. It was on one of these expeditions that the minister and the child saw an old shepherd, named Roger, trying to collect his sheep without the assistance of his good collie, Cap. "Where is your dog, Roger?" asked the dominie. "Some boys threw stones at him and broke his leg," almost sobbed the shepherd, "an' I'm thinkin' I'd better make an end o' his meesery." Florence ran into the shepherd's hut, knelt beside Cap, patted him with her little hand, and murmured words of pity and kindness. The pastor followed the child, and on examining Cap's injuries found them not so serious as the shepherd feared. Among the things ordered for the collie's relief were hot compresses. These the little girl insisted on applying herself to the afflicted member, and stayed beside Cap for several hours, wringing cloths out of boiling water and laying them on Cap's leg.

Play Spy on Yourself.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called to us. 'Boys, I must have closer attention to your books. The first one that sees another idle I want you to inform me, and I will attend to the case.'

"'Ah,' thought I to myself, 'there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell.' It was not long before I saw Joe look off his book and immediately I informed the master.

"'Indeed!' said he, 'how did you know he was idle?'

"'I saw him,' said I.

"'You did? and were your eyes on your books when you saw him?'

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.—Selected.

The Perfect Gift.

I went one day to a jeweler's to buy a beautiful stone, and I found one that, with its brilliancy and beauty, seemed almost perfect, and I said, "Yes, I will take it." Fifteen years ago that was. The jeweler brought me out another, a little larger, and he said: "Here is another stone at the same price, but there is a little bit of a flaw in it. It can only be detected by a microscope, so nobody will ever know. Won't you take it?" I resented it with tenfold indignation—giving a stone with a flaw to one to whom I had given my heart! And today that stone glistens on the finger of one who is very dear to me; but it is not stone with a flaw.

And yet, dear friends, every service that I bring to him whom I ought to love dearer than life itself has many a flaw in it, and there is no flavor of sacrifice, and there is no expensiveness of cost; I am not pouring out my life for him, and yet he poured out his life for me. When I look into the heart of God I find there is no spared treasure in heaven's house; heaven gave it all for my redemption.—Merle Smith at Northfield.

Ruskin's Idea of a Satisfactory Life.

It may be proved, with much certainty, that God intends no man to live in the world without working; but it seems to me not less evident that he intends every man to be happy in his work. It is written: "In the sweat of thy brow"—but it was never written "in the breaking of thine heart"—"thou shalt eat bread." And I find that as, on the one hand, infinite misery is caused by idle people who both fail in doing what was appointed for them to do and set in motion various springs of mischief in matters in which they should have had no concern, so, on the other hand, no small misery is caused by overworked and unhappy people, in the dark views which they necessarily take upon themselves and force upon others of work itself. Were it not so, I believe the fact of their being unhappy is in itself a violation of the divine law and a sign of some kind of folly or sin in their way of life. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.—John Ruskin.

Discouraged Workers.

I heard once of a man who dreamed that he was swept into heaven, and he was there in the glory world; and oh, he was so delighted to think that he had at last made heaven—that he had got there! And all at once one came and said: "Come, I want to show you something." And he took him to the battlements, and he said: "Look down yonder: What do you see?"

"I see a very dark world."

"Look, and see if you know it."

"Why, yes," he said. "That is the world I have come from."

"What do you see?"

"Why, men are blindfolded there. Many are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time and tell those men about this world?"

He was a worker who had been discouraged, like Elijah. He awoke from his sleep, and said: "I have never wished myself dead since."—Exchange.

"Just Happened."

Beecher and Ingersoll were always great friends. Mr. Beecher had a celestial globe in his study, a present from some manufacturer. On it was an excellent representation of the constellations and stars which compose them. Ingersoll was delighted with the globe. He examined it closely, and turned it round and round. "It's just what I wanted," he said; "who made it?"

"Who made it?" repeated Beecher; "who made this globe? Oh, nobody, Colonel, it just happened!"—Union Signal.

There may be the outward forms of respect for Christ without the inner motive to love him.

AN INSPIRATION.

"Brethren, the time is short." There is the fact, then, forever pressing on us, and these are the consequences which it ought to bring to those who feel its pressure. Behold, it is no dreary shadow hanging above our heads and shutting out the sunshine. It is an everlasting inspiration. It makes a man know himself and his career. It makes him put his heart into the heart of the career which he knows to be his. It makes the emotions and experiences of life great and not petty to him. It makes life solemn and interesting with criticalness; and it makes friendship magnanimous, and the desire to help our fellow-men real and energetic. It concentrates and invigorates our lives. In the brightest, freshest, clearest mornings it comes to us not as a cloud, not as a paralysis, but as a new brightness in the sunshine and a new vigor in the arm. "Brethren, the time is short." Only remember the shortness of life is not a reality to us, except as it shows itself against a true realization of eternity.—Brooks.

SATISFIED.

Satisfied! That is no easy-going word. It does not imply dullness, lethargy, indifference, lazy contentment with things as they are because it is too much trouble to make them better. It is only the "longing soul" that can be satisfied; it is only the hungry soul that can be filled.

Jacob, with all his faults, was a better man than Esau, because he could not be satisfied with a mess of pottage. David committed a crime, but he never got so low that he did not "long" and "faint" and "pant" for God. Dives was satisfied with his full barns, but because of that he was poorer than the dog-licked Lazarus.

Beware, O my soul, of lesser satisfactions! There is only one real satisfaction. Thou wilt not find it in a heaped-up table, in honors, in friends, in boundless wealth, but only in God himself.

"Be profoundly honest," Phillips Brooks was accustomed to say to his young people. Honesty or dishonesty has its beginnings in the thought. To be downright honest, people must first be honest with themselves. If blame justly attaches to them, they must be willing to bear it; if praise justly belongs to someone else, they must be willing to give it. If work belongs to them, they must not shift it on somebody else. To be honest in the highest moral sense is to be very high in the scale of Christian attainment. Nobody ever reached it without praying from the depths of his soul the prayer of the psalmist: "Create in me a clean heart, O God; and renew a right spirit within me."—Our Boys and Girls.

WHICH?

"And remember, Bridget, there are two things I must insist upon—truthfulness and obedience."

"Yes, mum; and when you tell me to tell the ladies you're out when you're in, which shall it be, mum?"

Real worth floats not with people's fancies, no more than a rock in the sea rises and falls with the tide.—[Fuller.

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A STARTLING ASSERTION.

Probably most parents, even kind ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of considering whether it be right and best, or not. But it is a great rudeness to a child. Let a child see that his mother is so anxious that he should have the good will of her friends, that she will not call their attention to his faults, and that, while she never allows herself to forget to tell him afterward, alone, if he has behaved improperly, she will spare him the additional pain and mortification of public reproof; and, while that child will lay those secret reproofs to heart, he will still be happy.—Mrs. J. H. Kellogg, in "New Crusade."

GROWTH OF CHRISTIANITY BY CENTURIES.

Close of the first century, 500,000; close of second century, 2,000,000; close of third century, 5,000,000; close of fourth century, 10,000,000; close of fifth century, 15,000,000; close of sixth century 20,000,000; close of seventh century, 25,000,000; close of eighth century, 30,000,000; close of ninth century, 40,000,000; close of tenth century, 50,000,000; close of eleventh century, 70,000,000; close of twelfth century, 80,000,000; close of thirteenth century, 75,000,000; close of fourteenth century, 80,000,000; close of fifteenth century, 100,000,000; close of sixteenth century, 125,000,000; close of seventeenth century, 155,000,000; close of eighteenth century, 200,000,000; present time, 400,000,000.—Presbyterian Year Book.

In nearly all European countries the Sunday rest agitation has produced some good results. In Germany, where formerly the business houses were closed only a few hours each Lord's Day, they are now by law allowed to be open only a few hours. In many of the Swiss Cantons comparatively rigid laws are enacted, while in others the old laxness still prevails. in Italy no less than thirty-six cities have passed special Sunday laws since 1892. In France progress has been made, and in Paris there is no mail delivery except in the early hours of the morning, and every postoffice official has a Sunday free once a month. In Belgium only those packages and letters are delivered which are not marked "Not to be distributed on Sunday." In Holland no Sunday papers are published. In Norway no alcoholic drinks are allowed to be sold from Saturday afternoon at five o'clock to Monday morning at eight. In Russia the postoffices are open for a short time only at 2 p. m.

A FORTUNATE PROMISE.

The story is told of a member of Plymouth church, Brooklyn, who had lost heavily in Wall Street speculation and failed in business, and who went to Mr. Beecher one day and voluntarily promised that he would not speculate for one year. At the end of six months, however, he went to the pastor and asked to be released from his promise. "I can make more in one week than I am now making in a year," he said.

Mr. Beecher refused to release him. "Do your speculating on paper," he said, "and at the end of the year tell me how you would have come out had I let you go."

At the end of the year the would-be speculator reported to Mr. Beecher: "If I had actually made those deals, I would have failed three times in the six months"

Flatter not thyself in thy faith in God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith to God. When they are not both together they are both wanting; they are both dead if once divided.—Quarles.

A man could not become happy by making himself anything, but he may by letting God make him something. If he will let God make him a new creature in Jesus Christ, then he will be a blessing to himself and a blessing to every one he meets.—Kingsley.

Suffering Women

Don't Despair! This is our message to weak women. Here is assurance of help from one who has suffered and found relief.

"I am a firm believer in the efficacy of Dr. Williams' Pink Pills for Pale People, for they cured me after several doctors had told me that nothing but an operation would save my life. For nearly 30 years I suffered from female weakness which was aggravated by kidney trouble. I could stand but a few minutes at a time and at intervals would be confined to my bed for days.

"For about ten years I doctored continually and employed several physicians. I continued to grow worse and finally the doctors told me that my only hope was in an operation. I would not submit to this.

"Seeing Dr. Williams' Pink Pills for Pale People advertised in the papers I decided to try them. That was four years ago. I thought they helped me and I took, in all, six boxes of the pills. They are the best medicine I ever found. No one who sees me now would believe that I had suffered so much. I do not find it necessary to take the pills now and am able to do my own housework. I take pleasure in recommending Dr. Williams' Pink Pills to all who are in need of a good medicine."

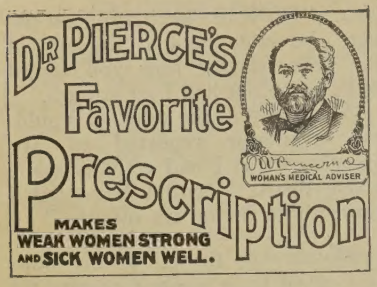
(Signed) MRS. ELLEN ERLENBECK, Turin, N. Y.

Subscribed and sworn to before me this 6th day of February, 1900.

[SEAL] T. R. EVANS, *Notary Public.*

Dr. Williams' Pink Pills for Pale People

Are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, Schenectady, N. Y.



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Ah, no! the hoary-headed saint
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Some preachers measure their courage by the number of enemies they make. False standard!

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